

# THE HOME IN A CHANGING CULTURE

by GRACE SLOAN OVERTON





THE HOME IN A CHANGING CULTURE



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# The Home in a Changing Culture

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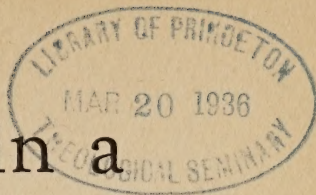
GRACE SLOAN OVERTON



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DEDICATED TO  
THE BUILDERS OF THE NATIONAL COUNCIL  
OF FEDERATED CHURCH WOMEN  
*who vision a Christian world*





## PRESENTATION

**D**URING the season of 1934-5 it was my pleasure, as Chairman of the Department of Marriage and the Home, to furnish monthly program materials for use wherever local Councils of Federated Church Women were organized among the 23,000,000 Protestant women in the United States. The reception accorded these materials seemed to indicate their usefulness.

Whereupon, the Board of Directors at its meeting of May 21, 1935 at Rochester, New York, requested that the content of the monthly program suggestions, edited and augmented, be made more widely available. This volume is in the nature of a response to that request.

The book is intended for personal reading and as a text for women's study groups in churches or elsewhere. Mothers' clubs will, it is hoped, find it useful. The captions of the chapters and their divisions are so arranged as to facilitate division of the book into as many sections as circumstances may dictate.

It is my earnest prayer this book will make some small contribution in helping us as Christian Women to realize our purpose:

"To unify the efforts of church women in the task of establishing a Christian social order in which all areas of life shall be brought into harmony with the life and teachings of Jesus Christ."

It is impossible to enumerate even in part my obligations to the many individuals and groups who have contributed to this volume. This brief acknowledgment does not therefore detract from the hearty appreciation of indebtedness to all concerned.

To assist in reading this book there have been placed at the end of each chapter a list of references for further reading, questions for group discussion, space for personal notes, and a prayer for devotional use by Everett Arthur Overton.

G. S. O.



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## INTRODUCTION

### HOME BUILDERS ARE TIME BINDERS

"My country is not Yesterday  
My country is Tomorrow."  
ROMAIN ROLLAND.

**Y**OUTH is weaving at a loom. Their materials are their hopes and dreams and the sheer adventure of living. As they weave they think not so much of a world as it is, but rather of the world they are to build. Old age sits with its memories of the past, seeing not the long road by which they came, but rather picking out the bright colored threads of adventure and the darker strands of sorrow and despair. They think but little of the future; rather they dwell upon a past into which they wove their lives, their loves, and their dreams.

✓ Youth's world is yet to be. The consummation of their loves, the acid test of their ability to build in brick and mortar—these lie in the future. The world of old age lies behind them. They have consummated their loves, built their structures. But now it is all in the past. Those of middle age stand between. It is they who must look backward to their own youth and forward to their own old-age; and doing this they may serve their own time as can neither youth nor age.

✦ Parents belong in this middle-aged group. In a very real sense they may become Time Binders. ✦ They can



see both ways—backward and forward. The flesh and blood contacts of the present keep them from spending too much time romancing down memory's lane and from idle day dreaming of air castles in the future. They may sort from the thread ends of the past the strong and sure ones, and weave them with the threads of the present into a pattern the style of today demands. And wise parents know that their children's destinies are not definitely bound by the present. Therefore they weave into the pattern faith-threads for the future.

Today our family pattern is blurred. Sometimes it seems almost torn into fragments. Some are trying to restore an older pattern; but they find many of the threads are old and faded and will no longer hold under the stress and strain of modern life, nor do they add to the beauty of the pattern. Other threads are still strong. The centuries have not only tested their strength but have reinforced their fibers; they are vivid with the lasting dyes of truth and virtue in spite of the drenching of the years of experience.

As we attempt to weave a continuing pattern of our family tapestry, we are often at a loss to know which threads of the past to pick up and weave into the current pattern and which ones to drop back into the remnant casket of the past, to be treasured as "keep-sakes" forever dear to our national memory. Often our sentiment and timidity would urge us to weave in almost all of the threads of the past, or even to try to keep the entire pattern. Our adventure and sophistication, and our desire for progress, might dictate that we disregard the old pattern altogether and attempt a

new and daring one. But those who love the things native to America will hardly go that far.

Even though we may be convinced that we must have a new family pattern, we are confused when we try to study and choose from the World's Latest Fashion Plates of Family Patterns. Russia has startled us with her daring style of family life. We study Italy's state-designed pattern with a critical eye. America's pattern is so blurred that we feel the need of a designer. So, then, we undertake this venture of thinking together with a strange mixture of feelings—love for the patterns that have been, concern for the changes in the pattern that is, faith for the pattern our children will finally weave.





## I

# WILL THE TRADITIONAL AMERICAN FAMILY FIT INTO THE LIFE OF TODAY AND OF THE FUTURE?

"Weep not that the world changes—did it keep  
A stable, changeless state, were cause indeed to weep."

BRYANT.

### THE HOME IN THE PRESENT DAY

**W**E are facing a new world. We stand in the presence of a most fundamental disturbance of the old, familiar culture in which we were born; while before us lies an unknown and as yet an unborn new order. It takes courage to face the unknown. Some Christian souls have the true pioneer spirit. They take heroically in their hands the plastic clay from which the future is to be molded. They have faith and determination to fashion that future after a pattern more just, more beautiful, more adequate than the old. Others, childishly and confusedly, are stooping to pick up the broken pieces of the past. They resist the invasion of new ideas and seek to hold to the old. But their resistance is futile; the sweep of modern life, demanding change, is upon us.

The home, like all other institutions, must feel this sweep of present day life. Social change is not an abnormal experience; it is a normal everyday affair. But because the home is a peculiarly precious social insti-

tution, and it houses some of the most sacred of all human relationships, there is great reluctance to make changes. Nevertheless, social life outside of the home is changing; therefore the home is also changing. To cling to the old patterns is futile. Resist them as we may, changes must come. The forward looking may well ask, *What* shall the changes be?

Henry George in his *Social Problems* says, "There is always danger in reckless change; but greater danger lies in blind conservatism." Today we have those who desire change as a fad, who display their delight in the gloss of novelty. They may be either silly faddists or ranting, unthinking radicals. We have those, too, who are blindly and hopelessly conservative. Disraeli once called conservatism, "An unhappy crossbreed, the mule of politics." Today we need true Christian patriots who can protest with dignity but without inane ranting; who can speak without prejudice yet with conviction; who can act without hysteria but with calm assurance of the rightness of their cause.

Many who are not primarily concerned with conserving the spiritual values of family life are offering us a new family pattern. They say, "The home exists for the State"; "Hence large families so that the state may build larger armies"; "There can be but one loyalty; therefore, family loyalty must be destroyed."

It is time that Christian men and women should come awake. They should understand the social structure in which our family life must have its setting. They should recognize the demand for a changed family pattern. They should seek to make the changes in

our Christian family pattern of the present radiantly Christian.

## THE EARLY COLONIAL HOME

Every home pattern we have developed in America has been a part of the life of its time and surroundings. It has fitted into its environment.

The early colonial home was in harmony with the simple meagerness surrounding it. Soon after the early settlers landed on American shores there appeared in forest clearings the log cabin, a very part of the primitive and rugged grandeur out of which it was made. There is no more treasured memory of American home life than of that lived in the colonial log house with the kitchen fireplace, where was cooked the food those hardy adventurers had garnered from the soil, the forest, and the sea.

Whittier in his "Snow-bound" has given us a delightful picture of the colonial home:

"Shut in from all the world without,  
We sat the clean-winged hearth about,  
Content to let the north wind roar  
In baffled rage at pane and door,

. . . . .

The house dog on his paws outspread  
Laid to the fire his drowsy head,  
The cat's dark silhouette on the wall  
A couchant tiger's seemed to fall;  
And, for the winter fireside meet,  
Between the andirons' straddling feet  
The mug of cider simmered slow,  
And apples sputtered in a row.

And, close at hand, the basket stood  
With nuts from brown October's wood.  
What matter how the night behaved!  
What matter how the north wind raved!  
Blow high, blow low, not all its snow  
Could quench our hearth-fire's ruddy glow."

The passing of years can never dim the memory of the ruddy glow of that hearth-fire. But so complex has the world become that we no longer feel we are "shut in from all the world without." The "north wind" of social complexity has battered down the door; and outside, instead of the forest, there are great cities and fertile fields where man meets man to compete for his food, for his fuel, and for his clothing and for the very existence of himself and his family.

Compare the problem of the present day farmer with that of an old colonial farmer who, according to a paper published in 1787 and now preserved in the American Museum, said, "At this time my farm gave me and my whole family a good living and the produce of it; and left me one year with 150 silver dollars, for I never spent more than ten dollars a year which was for salt, nails, and the like. Nothing to eat, drink or wear was bought as my farm provided it all."

On every farm were found food, drink, medicine, fuel, lighting, flax, wool, spinning wheels. There were no canned goods, no "boughten bread," no ready-to-wear clothes, no kitchen gadgets, no attractive display of electric sweepers, washing machines, irons, toasters; there was no expensive machinery to be bought, and no electric light or fuel bills to be paid. Neither commercialized recreation nor magazine subscriptions made



demands upon a colonial farmer's cash. His women folk took the flax his land produced, and the wool from his sheep's backs, and with their nimble fingers carded and spun the cloth, then fashioned and made the clothes of his family. Soap for family use was made from ashes and the leavings from the table. Such was the colonial home economy.

In the colonial home, the man's word was the final authority. He was the priest of his household. Married women were controlled both in person and property by their husbands whom they were bound to obey. Even the clothing and ornaments of a married woman belonged to her husband during his lifetime and might be disposed of as he saw fit. All her property was his, as well as her earnings. Likewise the husband was the sole guardian of the offspring of their marriage.

Family discipline was strict. Children respected their parents, and the manners of the children were carefully looked after. A verse embroidered on a sampler doubtless reveals the colonial child's attitude toward his parents:

"Next unto God, dear Parents, I address  
Myself to you in humble thankfulness,  
For all your care and courage on me bestow'd,  
The means of learning unto me allowed.  
Go on! I pray, and let me still pursue  
Such golden art the vulgar never knew."

Pastor John Robinson in his book, *Children And Their Education*, describes the theory of family discipline then held: "Surely there is in all children (though not alike) a stubbornness and stoutness of minde arising from naturall pride which must in the first place

be broken and beaten down that so the foundation of their education being layd in humilities and tractableness other virtues may in their turn be built thereon."

The colonial family lived as a unit, not as a group of individuals each seeking his or her own career. There was but one career—the destiny of the family; and it was directed and controlled by the husband and father of the home. There were no opportunities for careers for the individual members since the family was the center and the community was controlled to protect it.

The term "cooperation" is modern; but the colonials were real neighbors. The "log rolling," the "husking bee," the "stump pulling," the "house raising" are indications of the genuine neighborliness which existed in early colonial days. How very different from our modern division of labor!

It is interesting to see how completely social ethics and relations have also changed. We have well arranged systems by which we are supposed to be able to buy all our services and pay for them, not with affectionate regard, but with current coin. It has been said that we have more philanthropy and less neighborliness than our colonial forefathers; that we have more love for humanity in general and less for individuals. Often we are independent of our neighbors near at hand; but we are frightfully dependent upon people in the world at large. The colonials felt neighborhood dependence. So strong was this feeling that small communities were given names such as "The Robinson Neighborhood," "The Adams Neighborhood." The boundaries of such neighborhoods were well defined and respected. Kindliness and thoughtfulness for

others became distinctly and rigidly limited to these neighborhoods, which constituted the whole world of these people who were exclusive toward all outside.

These rigid neighborhood lines caused constant suspicion of all strangers. Many neighborhoods, later called towns, had a method of "warning out" all strangers. To warn a stranger the sheriff would appear and say half laughingly, "I warn you off the face of the earth." The harboring of strangers, even of relatives, was a frequent source of bickering between citizens. Even as late as 1714 the citizens of Boston Town were still prohibited from entertaining a stranger without giving notice to the town authorities.

Citizens were restricted in their sale of property. Dorchester in 1634 enacted that "no man within the plantation shall sell his house or lott to any man outside the plantation whome they shall dislike of." New Haven, Connecticut, would neither sell nor let ground to a stranger. Hadley, Massachusetts, would sell no land to any until after three years' occupation and then only with the approval of the town's mind.

In such ways the colonial Americans tried to control the surroundings of their homes. We can no longer do it in the same way, for the colonial culture and home are gone. We may build us colonial houses with old-fashioned fire places, and furnish them with the old dressers upon which stand cheerful pewter and earthenware; we may strew our floors with hooked rugs and hang handmade samplers upon our walls and keep the old spinning wheel as a romantic remnant. But the colonial home pattern we cannot recall. It is a relic of the past. The colonial culture out of which it was



born has given way to another way of living and has itself become only a precious memory.

#### THE MORE RECENT HOMESTEAD HOME

Another very definite pattern of home life produced by us in America may be called the homestead type. Many now living can readily recall their early days in homes of this sort. The supreme ambition of those who wrought this pattern was to own a home, to have a place to live where they and their children after them might enjoy security.

In the home of this type both father and mother gave themselves to unstinted labor in doing the work which the carrying on of their enterprise seemed to demand. The head of such a farm family arose at daylight, or before, and often worked until past dark. The wife in many cases worked even longer hours. As did the colonial farmer, so the homestead farmer undertook to produce a great deal of his living from his own farm. And the wife, in addition to all of her regular duties, had the task of drying corn, canning fruit, and otherwise providing for the winter food needs of her family. As soon as the children on such a farm were able at all to assist their parents, they were pressed into service and might work a number of hours per day, which to us seems quite unreasonable.

As time went on there was an increased feeling that improved machinery should be bought and later this included household equipment; but in the earlier days many families prided themselves on the small number of pieces of machinery to be found on their farms. The

expenditure of a great amount of physical energy was exalted as being very virtuous. The young farmer, or the newcomer, who sought to avoid some of the more strenuous of his duties by the use of machinery was not only laughed at but usually called downright lazy as well.

This type of family life had its rise before the day of improved highways, and when the family was dependent upon the horse and wagon for any trips made off the farm. This in itself tended to keep the family rather closely at home. A single Sunday suit, carefully used, might serve such a farmer for a period of ten years. His only other requirement in the way of clothing would be largely taken care of by such garments as he needed for his farm work. The life of such a family was one in which there was little leisure time and little of surplus money. The family's ambition to own a home meant in many cases that the greater part of the active years of the father and the mother were given to paying off the mortgage with which they had burdened themselves when they purchased their farm.

All the ambitions of such parents centered around "The Home Place." Whenever the income of the family permitted it, improvements were made as good business and also with a sense of pride. "Here," reasoned the parents, "we shall spend all of our own days. And here one or more of our children will live after us." In such a home the unmarried children very naturally lived on with their parents; and married children often shared the house or in many cases had an additional house on the same farm provided for them. It was

considered ideal for the united family to live together under one roof, and continuously on the same tract of land.

According to this plan, the family went about as a group. Father, mother and all the children crowded into a single conveyance, wagon or sleigh, and went together to visit relatives or to attend services in the church. If the family pew did not contain on Sunday morning the parents and all the children arranged in habitual order, it was noted by other family groups and required explanation.

Here, as in the colonial home, the family operated as a career unit. Children helped pay off the mortgages, and invested otherwise in the "Old Home." Of a daughter who left her mother to do all the housework and sought a career of her own, it would be said, "That is gratitude for you! Just as she got big enough to help, she left home". The same remark would be made, but with less heat, of a son who left home to seek his own fortune. There was then little recognition of the rights of individual members of a family to seek their own careers in life.

In some sections of the United States, one may still find reminders of this family pattern, and they recall tender memories to those whose childhood was passed in such circumstances. But it is mainly a thing of the past. We now recognize that the healthy development of children depends on their being permitted to act as individuals. Improved roads have made distant travel easier. It is no longer thought that every child owes its first duty to his parents. Families no longer go in units as was once the case. The members of the farm



family may each have personal ambitions, which may often best be attained by their working and earning away from home. Even the farmer of today does not think it wise to invest all of his labor income in his home. While this homestead pattern prevailed, it was well adapted to the life and culture in which it was built up. The members of such a family felt perfectly at ease with similar families. If they worked hard, and practiced rigid economy, so did others, and it was considered the custom so to do.

#### THE NEW WOMAN

One of the strong social influences in blurring the old family pattern has been the passing of the dominance of man in the home. In spite of the protest of Euripides, "I hate a learned woman. May there never be in my abode a woman knowing more than a woman ought to know," woman has forced herself into educational opportunities which have emancipated her and today she asks for cooperation.

This is the new woman. The reference is not to the woman who insists on wearing unusual or mannish clothing, or who attempts to discuss only things supposed to be of great interest to men, or who congratulates herself audibly that she has left off the superstitions of her feminine forebears. It rather refers to the great proportion of the women in our population whose life experiences have been different from those of earlier American women.

A statement made by Grover Cleveland in the *Ladies' Home Journal* of April and October, 1905, fairly rep-

resents the traditional American attitude toward women: "Her best and safest club is the home. . . . Sensible and respectable women do not want to vote. The relative positions to be assumed by man and woman in working out our civilization were assigned long ago by a higher intelligence than ours."

It has been most unfortunate that so much of the discussion of the change going on in the experience of American womanhood has consisted of unsympathetic wise-cracking or of the driest sort of statistics. What really counts is that many American women in recent times have done things their mothers never did, and heard what their mothers never heard, and seen things their mothers never saw, and thought frankly or furtively what their mothers never thought, and discussed with utmost openness subjects which their mothers would scarcely have dared mention.

This new experience of the feminine members of our population is the thing which lies back of our statistics on the present day activities of women. When someone informs us that we have some eleven thousand women now on federal payrolls, it does not matter so much that the number is eleven thousand instead of ten thousand or twelve thousand. What does matter is that such a considerable number of individual Americans are having an experience their grandmothers simply could not have had. They are working for the government, therefore the government means something to them that it did not mean before. They are finding out things about the practical side of governmental administration and politics for the first time. Wherever they move in our society during the rest of their lives, the

impressions they are now getting of our processes of government will make a difference in what they say and do. So with the statement that the United States now has eight thousand postmistresses, more or less, in towns of less than five thousand population. Every one of these women has of necessity seen something of local politics, and has had experience in dealing with the public. They know what it is to have a position in an established governmental agency. How much actual difference this may make in their future civic usefulness, no one can predict exactly; but some difference it certainly must make.

To merely add up the numbers of women who are employed in various ways outside of their homes would probably give us a very faint impression of the importance of this employment. Many such employed women are now heads of households. They carry home with them the result of their employment experience. Others may marry later and do the same thing. And all of them have a group of friends and acquaintances, in association with whom their business and professional experience works out into discussion and in influencing personal and group activities. Giving women new experiences must certainly have a leavening influence on the total life of any country.

One should not forget in all this that the American woman of the present year is in many respects very much like the American woman of other years. Despite all the changes which the years may bring, woman is still woman. The eternal feminine will always be at the center, and love and the care of life are still the lure of woman. But she asks the right to love, to care,

to labor from choice and after her approved pattern. All of the fundamental urges in woman's nature remain the same. Women are still different from men and will always remain so. In spite of all the boasting that women have done almost every kind of work, we shall probably find that some kinds of work will continue to be performed largely by men. On the other hand, our women will be the mothers of whatever children there are and as mothers will perform some services in the rearing of their children which men cannot perform. Whenever we discuss the new woman, we must remember this fundamental fact, that women are still women. The change in feminine experience from time to time is after all a somewhat superficial thing. It moves on the surface of the feminine life of a people, but it is important and exceedingly significant. And yet no change in experience can obliterate the basic femininity of our American womanhood.

In the development of this womanhood, we do not however see steady movement. There have been many starts and setbacks, for better or for worse, but the fact of these tendencies remains. Just now there is being attempted a "back to the home" movement for women in America. It is probably in part an attempt to answer the questions raised by our economic situation. Something similar has also developed in other countries. In Germany there is a decided plan to give work outside the home to men and to encourage girls to look forward to work within the home. Thus a great army of German girls are required under the Hitler rule to serve terms as maids in the households of that country. In Italy, the Premier is encouraging



large families and discouraging attempts on the part of women to employ their time other than as workers in homes. In our own country a study of the school systems in a large number of our American cities a few years ago showed that three-fourths of these systems did not employ new teachers who were married. In more than one-half of them a teacher was dismissed as soon as she married. Many of our American railroads have dismissed women employees; and some other corporations do likewise. Another tendency is to dress in the style of the "old-fashioned lady." The mannish costume is being discarded because of the feeling that women must be feminine. And this in spite of the fact that they engage in vigorous physical recreations, and in social and other activities outside their homes with great freedom.

Our American women are at the moment under the lure of the eternal feminine. They are being forced out of certain kinds of work, but they still exercise a liberty and enjoy experiences much greater than the women of earlier generations. A special question arises here as to the Christian American woman. Always and thoroughly a woman, she is a part of the new womanhood of our country. She holds back from the fads, the extreme notions, the offensive mannishness, the social obtrusiveness exhibited by some of her sisters. And yet she is a part of our present American life. She reads, thinks, and hopes, and attempts to do these things intelligently. But her problem is how to be a new woman in our present American culture, in ways that become a Christian.

Of all the factors we have to consider none is more

important than the presence of the new woman. Her experiences and their results which she is passing on to her own children, to her pupils in secular or religious schools, to her friends, and to her other associates, will have a great part in creating the family pattern of the future. The crucial question is how to use her enlarged experience to the advantage of the next generation. How can we best capitalize her Christian idealism and her new skills? Shall we tell her that she must rear her children as her great grandmother did? Shall we make ourselves foolish in her sight by insisting that she should be satisfied to be the maker of a home in which the techniques of other days are used? Shall we insist she spin the cloth for her children's garments? Or shall we say to her, "Yours is the task of weaving America's new family pattern"? As Dr. Charles P. McIver said in an address delivered before the North Carolina College for Women, "When you educate a man, you educate an individual; when you educate a woman, you educate a whole family."

#### OUR OLDER AMERICAN FAMILY PATTERNS AND OUR PRESENT DAY CULTURE

The ways of living which human beings develop are likely to change from time to time. The change may be slow or rapid according to circumstances. The past one hundred years has been a period of rapid changes. When we compare our ways of doing business, our systems of transportation, our financial organization, our handling of health problems, and many other of our ways with those of our grandparents, we see at once

how great some of these changes have been. The change in the position of women stands out as one of the most spectacular and fundamental. Had the parents of 1890 been told that children would be regarded as they are today, most of them would have been surprised or even dismayed.

It is the habit of many who discuss the American scene to dwell upon mechanical inventions and improvements. These are important, but equally great changes have occurred in many of our ways of thinking and feeling during the past half century. This fact raises a question with respect to American home life. With all respect to the virtues of those who set up the colonial home, we may properly ask how we would feel toward the members of such a household if it were to be set down in the ordinary American residential suburb. And without discrediting in the slightest our grandmothers who cooled their butter in the well and did the family laundry on a washboard, we may properly ask how we ourselves would enjoy life day after day in a home after that pattern. Such questions and many others suggest the more obvious things in family life. Among these are procedures in the disciplining of children, the treatment of their illnesses, the use of the family income, the holding of property by women. And they all point, finally, to one central question: Can we maintain homes after the old American patterns in a time of different habits of doing things? To put it otherwise, ought we to settle down now to the task of developing a new American family pattern which is in agreement with our total present American life?

Simply to lament the disintegration of the old pattern is futile; to demand a new pattern totally unrelated to the old is to show ourselves ignorant of the laws of social progress. But to give ourselves to understanding the cultural and social changes affecting the home and then to seek to vision a family pattern which will fit into our present culture is both heroic and sensible. The situation recalls the closing verse of James Russell Lowell's "The Present Crisis":

"New occasions teach new duties:  
Time makes ancient good uncouth;  
They must upward still and onward,  
Who would keep abreast with Truth.  
Lo, before us gleams her camp-fires!  
We ourselves must Pilgrims be,  
Launch our Mayflower, and steer boldly  
Through the desperate sea,  
Nor attempt the Future's portal with the  
Past's blood-rusted key."

#### WE READ

*A Short History of Marriage*, Edward Westermarck (Macmillan.)

*A History of the Family as a Social and Educational Institution*, W. Goodsell (Macmillan.)

*Family Life Today*, Margaret Rich, editor (Houghton Mifflin.)

*Toward Understanding Women*, Mary Beard (Longman's.)

*Return of the Lady*, Claire Howe. An article in "The New Outlook," October, 1934.



## WE ASK OURSELVES

1. In the days of the spinning wheel the wife's time belonged to her husband. She spent it maintaining his home. What about a woman's time in the day of the can opener?

In the earlier American family the head of the household handled all financial matters. The family was an economic unit. What about the present day family?

2. In early American times much of the children's education was taken care of in the home. Should we go back to that way of training our children?

3. There was a time when most of the recreation for members of American families was provided for by the home. Ought we to return to this method?

4. The rating of a person once depended largely upon the rating of his family. Is our present way of rating a person on his own merit a better one?

5. Should we expect an intelligent mother of the present to bathe her children in a much-too-small tub by the kitchen stove, when every magazine she picks up features the convenience and comfort of the modern bathroom?

When half the houses in a city have modern equipment, how will the children from the other half of the city's homes probably feel toward their city and the system under which they live?

6. American parents once thought it proper to deprive their children of an education in order to pay for their homes. Is this in accord with the most Christian present day parental attitude?

7. Can you imagine a modern business or professional woman, who is also a wife and mother, transplanted to be the woman responsible for the maintenance of a home of the colonial type? Imagine such a woman carrying in a bucket from a nearby spring the water needed for the use of her household.

8. In the years of rapid population growth and development of our national resources, large families were the rule;

and any healthy, intelligent young person might find work to earn a living. Now we are in a day of keen competition and we have a surplus of man power. Have Christian parents of today any greater responsibility in determining the number of children they should have than did their great-grandparents?

9. It was expected that the earlier American woman would find in her home and its work her chief satisfactions in living. What about the modern woman? Does she need associations outside her home? Should she have the opportunity to do other things beside caring for her home and family? Should she have time to participate in civic matters? Should she feel free to cultivate friendships apart from her family? And if the modern woman does enjoy such opportunities and liberties, will this render her affection toward the members of her family weaker than was that of the earlier American woman?

10. Has the New Woman helped or hindered man?

WE MAKE NOTE

## WE PRAY

Good Father,  
Parent of us all:  
Hear our prayer.

For our rich heritage—  
For our pioneer parents—  
For Thy abounding love—  
We give Thee thanks.

Be ours—  
With seeing eye,  
The knowing mind,  
And understanding heart—  
To build us homes  
Where Thy grace rules,  
Homes—  
After Thine own pattern.  
Amen.



## II

### CAN THE FAMILY BE THE CENTER OF SOCIETY IN THE AMERICAN LIFE OF TODAY?

"The happiness of the domestic fireside is the first boon of mankind; and it is well that it is so, since it is that which is the lot of the mass of mankind."

THOMAS JEFFERSON.

#### INROADS ON THE EARLIER FAMILY

4 **I**T IS customary to date the modern family from the time of the industrial revolution. This was an important cultural transition and brought a number of changes in our relationships to each other. The thrifty accumulated money and wished for ways to invest it. Others sought this capital in order to carry on larger business and manufacturing projects. The little shop of the earlier day was one in which the few workers knew the owner personally and were his neighbors and fellow-townsmen. These small enterprises were gradually discontinued and in their place fewer and larger projects were launched. With all this went improvement of roads and the development of other means of communication such as the telephone, telegraph and later the radio.

## INDIVIDUAL CAREERS AND FAMILY UNITY

But with the coming of machinery and improvements in transportation such as the canals and the railroads, something else came to pass also. It was no longer thought best for each family to produce all that its members needed. The first manufacturer, as a well known American has very shrewdly pointed out, was also a farmer; but when a harvesting machine, produced in a great factory, could be bought by an American farmer for such a price that he could readily pay for it, he soon concluded that he could no longer afford the time to harvest his grain with the old-fashioned cradle. Instead, he gave his time and attention to producing more acres of better grain and purchased the improved harvester, the reaper and binder, to do that work for him. Incidentally, the factory which turned out the harvesting machine needed more hands. The town did not supply all that were needed; hence, one or more of the farmer's sons might go to work in the factory, more especially as the labor saving devices had reduced his working force. This simple picture will illustrate what is commonly called "division of labor" which has come about since the industrial revolution, whereby each person tends to do a very few things, perhaps only one. For this work he receives pay of some sort, which he uses to buy whatever else he needs for himself. Division of labor leads to specialization. It goes hand in hand with the piling up of capital and with the concentration of business and manufacturing in a small number of large concerns.

This division of labor moreover broke up the unity

of the old-fashioned family. The children began to leave home as soon as they could and to earn money elsewhere. A parent might still have legal control of his child until he was of age; but if the child were away from home all the working hours of the day and earning money doing it, the parent's authority over such a child must of necessity undergo some change.

The demand for the right of individual members of the family to seek and follow their own individual careers, and the recognition of this right, was a fundamental disturbance of the old family pattern. It was difficult to maintain the old solidarity when the insurance of the career of the family was no longer the dominant purpose. The main business of the family came to be something vastly different: to bear children, to give them training and opportunity for individual careers, so that they may make their contribution to the world's work as individuals,—not primarily for the security of their parents and the "old home place," but for the good of society. While this is conceded we still find some friction in American homes over this right. Some parents still carry over the idea of family career and attempt to force their children to contribute to the family career as their first responsibility. They would deny them the right to seek their own personal career.

Family unity today must be based upon something far more objective. The task of rearing children, giving them opportunity, equipping them to find their own way, inspiring them to give their best to build a better society, is sufficiently great and important to bind a father and mother together in the fellowship of a holy

endeavor. The companionship achieved between parents and their children, and the growing appreciation by children of their parents for this fair and objective treatment, could bring about a family unity so spiritually real that it will be enduring. If there is to be family solidarity in the future, it will need to be built upon this objective cooperation and mutual helpfulness in aiding each individual member to find and give his best to society. This does not necessarily mean that there will be competition between members of the family; that there will be no yielding of individual rights, so that there may be more equal opportunity for all; nor that even occasionally there will be actual sacrifice on the part of some members to give a greater immediate opportunity to one member. But it does mean that there will be no feeding of the individual members of the family into a family mill to make only family grist. It will be rather a family yielding to help an individual member make a greater contribution to society.

This view of individual rights makes family life both more difficult and more creative and romantic. In normal family life there is a continuous succession of inward tensions. The home often seems to furnish an arena for the contest of will and the amicable and delightful sharing of life. For one supreme will to rule and the others to obey is really no solution at all. The laws of domestic tension of a home can never be absolute, like the laws of political dominion. The family cannot, like the will of the State, ride roughshod over the personalities of its individual members. If today's family is to be kept intact, it must make adjustments



in its inner life, for the strain of continuous hostility is jeopardizing. This means that family unity must be based upon helping each other to make the finest contributions in building a society in which *all* families and *all* individuals may live abundantly.

#### FORMAL EDUCATION TAKEN FROM THE HOME

While it is true that the recognition of the rights of individuals to careers of their own was a major force in breaking down the old family solidarity, it was but one of the forces working to that end. Take the matter of education. There was a time when much of the education of boys was secured at home and all of the education of girls. There came a time in the colonies when enterprising spinsters established schools for girls. Then came the public school system for both boys and girls. Increasingly the school fortified its position in American life making ever greater demands upon the time of boys and girls.

As the number of professions and vocations increased, there was need of longer, more intensive, and more varied training for those who entered them. As this training developed, it was found necessary to include physical education and appreciation courses. Public and private schools now undertake even to provide and to supervise a great number of parties, trips, and other social affairs for their pupils. The school nurse and the school physician have become accepted features in the system; and an increasing number of schools have substituted the modern hot lunch for the contents of the old-fashioned dinner pail. In all these

ways the school has undertaken to do things which earlier were done either by the home or left undone. And, as the school has asked for more of the child's time, the home has been compelled to accept less. Thus, a whole set of functions of the early American family has been taken over by our educational system.

#### RECREATION TAKEN FROM THE HOME

In the matter of recreation for boys and girls and also for their parents, something very similar has occurred. The public school, the community center, the church parlors, the commercial amusement place, the riverside or lakeside resort, the moving picture, the industrial and religious athletic leagues, organized amateur and professional sports, a host of interest clubs, organized hobbies, and a long list of fraternal organizations, offer so many opportunities for recreation to the ordinary family that merely making a choice among them becomes a problem. Our forefathers enjoyed much of their recreation in their own homes or in the homes of neighbors. Many outside organizations staged their good times in their members' homes; but in later years the tendency in recreation has been almost entirely away from the home. This tendency often creates a financial problem for the family, and causes parents concern about the oversight their children are receiving. It further raises the familiar problem centering about the use of the family car.

## GROUP LOYALTIES OUTSIDE THE HOME

Beside all the facilities for recreational purposes, we have a large number of organizations of boys and girls, for character development. In the Boy Scouts, Girl Scouts, Hi-Y and Hi-Try Clubs, Girl Reserves, and others, the commercial motive is kept in the background and the service motive to the forefront. Anyone familiar with the story of these organizations will appreciate the great amount of good which they have accomplished. Some of them take their members out of their own homes for almost all of their activities. In others the opposite is true. In the 4-H clubs, for instance, very much of a member's program is often carried out in his own home. But even so, these various organizations have taken over certain training in skills which the home once attempted to give.

## HEALTH PROTECTION OUTSIDE THE HOME

Perhaps the assumption of responsibility for children by agencies outside the home has caused more friction at the point of health than any other. The long drawn out conflict over vaccination is a matter of general knowledge. The first health examinations in one of our states were given by the teachers some thirty years ago. Physicians in that day seldom if ever visited the schools in their own community. There were no school nurses. The teachers themselves were not expected to be experts in the matter of health. Imagine the outraged dignity of the parent whose child brought to him, at the close of a day in the public school, a form

filled in by the teacher, advising the parent that his child was probably suffering from adenoids which should be removed! And when adenoids had scarcely been heard of in the community! This, however, was only the beginning. Far from being generally offended because the public school system pays attention to its pupils' health, we have now come to accept this service. Wherever it has been rendered skilfully and tactfully, we have learned to be genuinely grateful for it. Nevertheless, it represents one more of the many inroads upon the time-honored domain of the home.

#### RELIGIOUS EDUCATION OUTSIDE THE HOME

It will be sufficient to mention only one more of these agencies which make demands upon the interest of the members of our families. I refer to the church. In spite of the fact that many churches have insufficient equipment, financial difficulties and rather lean programs, the programs of other churches are well financed and rich in activities carried out in well equipped institutions. Everywhere churches offer many opportunities for inspiration, for the use of special skills, for social intercourse, for recreation. And, in not a few of these churches, the members of families spend in their church work a surprisingly large amount of time.

The church of an earlier day had perhaps a larger proportion of its membership present at its regular worship services than does the church of the present time. But the church with a recreational and social program is undertaking, usually, to render services to



its constituents which those of an earlier date received in their own homes, if they enjoyed them at all. Those who complain that church attendance is not what it once was should consider the number of meetings now often held by lesser groups within churches, such as organized church school classes, before they decide finally that the present day church is not using a reasonable proportion of the time of its constituents. And there are those who feel that the expansion of our church program has taken the place of the religious instruction once given in homes.

Many of these developments have come about during the last twenty-five years. This is therefore a modern inroad on the work of the home and the time of its members. And the success with which outside agencies are taking our time, interest, energy, and money from things we once found in our homes has caused some serious minded people great concern. They earnestly ask whether the home can thus endure, and what will occur if this process continues. With our families spending so much of their leisure time away from home, they are alarmed as to the outcome. "If many more of the reasons for the family's existence are removed," they ask, "what future can the home have?"

#### CHANGES IN FAMILY ECONOMY AND ENTERTAINING

It is all very well to look back at the home of other days and to be concerned that the home of today has turned over so many of its functions to outside interests and institutions. But as soon as we begin to ask

whether we may once more bring these activities under the home roof, a whole brood of practical questions arises. The traditional home of other days was a tolerably good-sized structure. If this has escaped your notice, compare the older city homes with the more recent ones. Or notice how that the old-fashioned farm homes were often of the large square-roofed type, while the newer ones are more often of the smaller bungalow type. Consider also the equipment and furnishings of houses in the two periods. The homestead house might have a woodshed, a kitchen, a dining room or living room, and a parlor, and perhaps a hallway downstairs. Upstairs there were often four bedrooms and frequently a large attic. The rooms were usually of large size, the house often had a basement of the same size for the purpose of storing vegetables and fruit. In such a house there were numerous devices for holding garments and other materials, such as dressers, closets, chests, shelves. In a house of this kind it was possible to entertain a social gathering of some size with a great degree of comfort. And, since the house was intended for the use of a family, its occupants were not unduly concerned if the group they were entertaining contained a number of children and young people. Compare this sort of home with the smaller house of today. It is likely to have a living room, a dining room, a kitchen, and bathroom on the first floor. And, on the first floor or the second, there may be two or three small bedrooms. Such a house is hardly adapted to the entertainment of a social group. An increasing number of homes have few or no children. The young people of these families spend most of their waking hours away

from home. The members of such a family are simply not in the habit of having children and young people about for a good time. They naturally do not feel the same freedom as did their forefathers in entertaining sizeable groups in their homes.

Entertaining is also expensive. When the apple bin in the basement, the cider barrel in the back yard, and the box of nuts in the attic furnished all the "eats" required, this was an easy matter and hospitality was a pleasure. But think of the grandchildren of this host and hostess. They live in a smaller sized house or in an apartment where economy of space must be considered. Nor is it possible to store away any food. They must buy the necessities and comforts of life and also what may be needed for entertainment. They moreover live in a time when demands for money are increasingly great. Naturally they shrink from trying to bring into their homes for social purposes any large number of people.

Another economic matter is that the standard of living has risen and also the cost of living, and many mothers are compelled to work outside of their homes. Whether or not a mother should do this has been argued hotly, but she does it to meet the needs of her family. In such cases she must of necessity reduce the labor of the household to a minimum. Even if she could hire her housework done, she needs relaxation at the end of a day's work. Entertaining in such a home is practically out of the question.

Home entertaining, under any circumstances, calls for regularity of living habits. A surprisingly large number of our homes are, however, subject to frequent

interruptions. The nightshift in factories would interfere with regular habits, but when a worker must report on a dayshift for seven days and on a nightshift for the following seven, the confusion is confounding. In such a home there may easily be members of the family expecting to secure their daily rest at all hours, day and night. How can such a family entertain freely and frequently?

There is furthermore the increasing practice of living in rented quarters, not always a matter of choice, but of necessity, and it cannot be bemoaned too often. This change goes with the increasing mobility of our people and with the tendency to put all values in terms of money rather than of homestead values or of continuing neighborliness.

This does not, however, mean there is no more entertaining in homes. But there is a great difference between the general neighborhood parties of the older days, with fifty or a hundred people present, and the evening's affair of today, with one to four guests present. In the first case the family was entertaining a group. In the second case it entertains certain selected individuals. When the former sort of entertaining was general, any one living in the community might be included; but under the later way great numbers may seldom or never have their social needs supplied in the homes.

The crux of the whole situation does not lie primarily with the size of the homes or the inclination of the family, but with the income which is quite unequal to meet the demands of entertaining. Is it reasonable, then, to admit that our children must look outside of



our homes for most of their activities? Is this fair to them? Is it fair to ourselves? Is it fair to the society of which we are members? In this rush of a horde of organizations to secure a portion of our time and money, is the home being crowded out? How far ought we to let this go on? Ought those who are interested in the future of our family life to demand unitedly that the American home have a better financial support?

#### IS THE NEW FAMILY PATTERN TO BE CHRISTIAN AND AMERICAN?

With so many community enterprises making inroads upon the area of family activities, some have seriously wondered whether the American home could hope to maintain itself as one of the fundamental institutions of our society. Others, when they consider the financial strain carried by the ordinary family, are tempted to ask whether we have any right to expect that the home shall continue to do what it has attempted to do heretofore. These are very serious questions. There is much difference of opinion as to the answers.

We are tempted sometimes to go abroad in search of features to be embodied in our family pattern of the future. Some urge upon us that the family life of the Soviet Union is what we need in America. They point out the industrial efficiency made possible when mothers have reduced to a minimum the time required for bearing and rearing children. Others appeal for

the kind of state supervision which the family has in Italy.

What these well intentioned people overlook is that the Russian pattern was developed against the Russian background. "The Soviet Union and the cause of the Proletariat must have the supreme loyalties of its people," so the leaders of the Russian movement have argued. "In order that the Cause may have these loyalties, we should reduce the oldtime loyalties to the family." The Soviet family life, such as it was, was permitted to exist for the sake of the Proletariat and its future. Similarly, in Italy, large families are urged, not to improve family life, but to furnish the State an abundance of man power and available labor.

It is unfair to Russia for us to criticize her present family against our American background. It is equally unwise for us to think that Russia's family pattern can be built into our American life. To say the least the Soviet aims are far removed from the ideals of our American family life. We have prized the individual, his rights, the sanctity of his personal life and experience. We have thought that the home existed to produce high grade persons. Only secondarily, and in times of crisis, have we made the State the object of a loyalty greater than that we have given to our homes. Instead of going abroad let us seek a standard that comes naturally out of our own culture and that is both American and Christian.

✓ The home of another day was decidedly the center of community life. It educated its children; it gave them opportunity for worship; it gave them moral discipline; it taught them social graces; it developed their

skills of hand and mind. In brief, it prepared them for whatever part they were to play later outside of the parental home. And the members of the earlier communities made serious attempts to keep out of their communities anything that did not accord with standards maintained in their own homes. When our forefathers were planning to open a new community in some territory to the west of them, the advertising literature that went out sometimes stated that only people of the best moral character and industry were invited to join in the enterprise. This was quite different from saying that the new territory would merely make all the dwellers upon it fabulously wealthy. Even the advertising publicity bore the marks of the ideals incorporated in the best family life of that day. This feature is unfortunately absent from much of the commercial enterprise of today. But it ought again to be put to the front.

What is the future of the American family? We would all agree that the family must be continued for the purpose of producing the members of succeeding generations. But what of the rearing of these children? The answer should be a practical one; but it ought to accord with our ideals. It ought to be one to which Christians can subscribe. Perhaps we may start to find our way to an answer by reminding ourselves that the value of the home is not in exact proportion to the amount of time spent in it. Particularly if we continue allowing outside agencies to use so much of our children's time, we should emphasize the quality of family life; and that in terms of the more precious values in our cultural heritage.

## THE MACHINE-AGE CULTURE

But as soon as we begin working for a higher quality of home life, we have to admit that a high grade home cannot be had without money; or rather without the things which money will buy. Ours is a time in which we are all accustomed to receiving money for our services and then using that money to pay for services to ourselves. We work in order to have an income; we must have an income in order to live. The first step, therefore, in deciding what kind of family life America is to have in the future must be a study of the cost of maintaining such a home and of the incomes of our citizens. Even if we grant that children and young people, as well as their parents, may go outside their own home for a great many of their experiences, still the home in which they spend the remainder of their hours must be so maintained that it is in harmony with the equipment, comfort, and convenience which they find outside of it. If the Christian women of the United States were once to see clearly these two sets of figures—the average income of a family and what it costs to have a reasonably good home—there would surely come over our spirits a sobriety which we as a group have never yet felt. This, then, is where we must begin. No matter how much or little time our families are to spend in their homes, something must be done to bridge the serious gap between family income and the cost of decent homes. Far more necessary than that business should report big profits, is the all important necessity that our country should



have homes where Christian families could be self-respecting. 7

#### PARENTAL RESPONSIBILITY TOWARD OUTSIDE AGENCIES

But what of the relation of the home to this growing horde of agencies outside? Can we in the home stand aside from the life of our community? Dare we undertake to educate our own children within the four walls of our homes, when every other child in the community goes daily to a well-built and carefully maintained school building, where he meets with other children of his own age, and where his training is administered by a trained teacher? How interested will the ordinary boy be in certain kinds of "chores" if he knows that, at the very time he is performing them, other boys of his age are attending the Scout meeting? Is it not clear that we in the home are virtually forced to turn over many of the activities of our children to outside agencies? Even though we could provide better recreation for our children at home than they can secure on the playground or at school, it would probably be unwise for us to attempt to keep them at home for it. For, on the playground, they can learn the "give and take" of dealing with others. Were we able to purchase the proper equipment and provide the space and the necessary supervision, we might have playgrounds in connection with our own homes. But even then, if our children are to enjoy the value of playing with other children, we should have to invite in these other children; and that would mean their absence from their own homes. No, these various agencies are not only

here, performing functions which the family once performed; but they are teaching our boys and girls to get along with other boys and girls. They are helping them to become socially minded, to see the community as a whole, to cease from becoming narrow and ingrown.

This raises the question of parents' interest in these agencies. It is the business of parents what clubs are organized for boys and girls in their neighborhood. For example, everyone interested in the family life of a community ought to be interested in the quality of leaders the 4-H clubs have. And, since the church occupies the peculiar place it does in our civilization, parents should be greatly interested in the way the churches of their community are manned.

Some time ago a vacancy occurred in an executive position for leadership of high school girls in a certain character forming agency of a county. A special committee was about to employ a woman with very little training, and with few of the characteristics of an efficient leader of girls. They were securing this individual because she needed the work and because they could secure her cheaply. A wise mother of a teen-age girl sat on the committee. Said she, "As a mother, I want to tell you how I feel. My daughter is away from home so much of the time! For my own peace of mind I have a right to know that always she has the finest leadership available. There is more in this choice of a secretary than just being able to say we have employed someone to fill the position for so much per year. It is rather a matter of the type of leadership we are affording our girls." This mother was abso-

lutely right! Her remarks brought many other mothers to see her point of view. And eventually the right kind of woman was chosen as secretary.

This is the kind of intelligent participation there should be on the part of parents in choosing teachers for both secular and church schools; in selecting secretaries employed for our character building agencies and community activities; in determining the kind of preachers who fill our pulpits; in controlling the kind of moving pictures and other commercial recreations our communities afford; and in electing the right kind of public officials.

The home, if it is to exist and produce the kind of personalities society must have to exist, cannot help but project itself into every activity of the community and constantly build up a cooperation with the community forces.

There is another set of decisions which must be made by parents along with other adult members of communities. It has to do with the management of community forces; and finally there must be answered questions of practical expediency and social efficiency. Should these family-minded adults set up the family as opposed to the rest of the community? Or should they try to control affairs in the community so that they can readily cooperate with most of the community agencies? How far should home-minded citizens try to control their communities? Here is a community, let us say, in which the time of its boys and girls is already very thoroughly organized for wholesome and constructive purposes. Now comes an enthusiastic advance agent of an organization proposing to set up a

new girls club. Its success can mean only the failure of some club already established and functioning. How should the family-minded citizens of the community handle such a situation?

#### THE HOME AT THE CENTER

Would that we might have immediately the perfect pattern for our American Christian home. But the home is a vital institution; and family life is a living concern. While we strive for the improvement of our homes and their equipment, and for control of our extra-home community agencies, we have at this moment growing up in our present day homes the children who are to be the generation of tomorrow. They spend much of their time and the best of their energy away from home. What function can their homes still perform for them? Professor Ernest Rutherford Groves well suggests that the home may *still* serve as the center of its members' living. It may still be a kind of rallying place to which its members may always come, bringing the exultation or weariness of their outside enterprises, and feel that here is a group of people who understand it all. The home may still be the place in which one gains his truest perspective with respect to things outside. The home may still be the place where we meet freely with others in the most enduring relationships of our lives. The school may close for vacation; the lights at the recreation center may be turned off at ten o'clock; but the home operates day and night the year round. In this sense, family associations and activities may still be kept at the center of



the life of our children, and of the life of the older members of our households. The family may thus be made the effective, vital center of our culture.

#### WE READ

*The Changing Family*, George Walter Fiske (Harpers.)  
*The Family in the Present Social Order*, Ruth Lindquist  
(University of North Carolina Press.)  
*The Fine Art of Living Together*, Albert Beavens (Harpers.)  
*The Modern Family*, Gary Cleveland Meyers (Greenburg.)  
*Christian Parenthood in a Changing World*, J. H. Montgomery (Abingdon.)

#### WE ASK OURSELVES

1. How much does it cost a family of six—grandmother, father, mother, and three children—for rent per year in your community? For food? For doctor's bills? For dentist's bills? For clothing? For books, papers and magazines? For furniture, drapes, rugs, and so on? For Christmas presents? For birthday presents? For dues to lodges and other associations? For church subscriptions? For optical work? For coal, wood, gas or other fuel? For electricity or oil? For operating an automobile? For gasoline? For automobile repairs? How much would such a family need for other expenses in the course of a year? What is your total?

2. Allowing for lay-offs, sickness, and vacations, how much could one earn in a year working for the lowest wages you can find being paid in your community?

3. What are the ten highest incomes you know of in your community? Are they received for work done or from investments?

4. Have we any right to expect that children will be given the same affection anywhere else that they receive at home?

5. How much does the home do for the aged, the sick, the crippled, the unemployed and otherwise helpless people? Start a list of such people in families you know, including only those who have little or no income and who would have to appeal to charity if their families did not provide for them.

6. The family is the largest spending unit in our country. The members of no other group buy as much as do members of families. Does the family have a right to demand greater recognition?

7. Why do children thrive better in foster homes than in institutions for children? ✓

8. Which of the churches in your community are supplying experiences for your boys and girls, which they could just as well secure in other places?

How much do the parents of your community know of the program of the church which their children attend? How much active interest do they take in the choice of the minister who leads the religious thinking of their children? Does the equipment of the churches of your community compare favorably with the equipment of other agencies in your community?

9. What organizations does your community have, through which home-minded citizens can bring pressure to remove undesirable community influences?

10. Have we a right to expect church women to be more interested in forces for community betterment than women who are outside the churches? Are they usually?

WE MAKE NOTE

## WE PRAY

Father of all the families  
Of earth:

We know  
That Thine is  
A parent's heart.

We know  
That we can feel  
At home—  
With Thee.

And for our earthly homes—  
Their common shelter  
From the storms,  
And slights,  
And strife of our existence—  
We bow our souls  
In thankfulness.

Let Thy Spirit  
Rule our table talk,  
Our planning,  
All the give-and-take,  
And all the mutual sharing  
Of our family's store  
Of burden and  
Of joy.

Keep, Thou, the home life  
Of our people  
Strong and clean—  
And central  
In our Nation's life.  
Amen.



### III

## IN WHAT TYPE OF ECONOMIC AND SOCIAL PLAN DOES THE HOME HAVE THE GREATEST SECURITY?

"The security and the elevation of family life are the prime objectives of civilization and the ultimate ends of industry and trade."

CHARLES W. ELIOT.

"The race remains immortal, and the fortune of the house endures through many years."

VERGIL.

### A COMPLICATED SITUATION

OUR life has become so complex that we cannot think of the home apart from the social structure in which it has its setting and from which it must have its security. The "Little grey home in the west" and "Let the rest of the world go by" concept may sound romantic, but it is impossible for today. It is, therefore, urgent that we as Christian women investigate our social and economic structure to discover if it gives our homes the needed security and opportunity required to develop the kind of personalities needed in our present culture.

Honest inquiry has never lessened the value of what is genuine. It often reveals new strength and beauty in that which we have always cherished. To be afraid of frank examination reveals either fear that we will be compelled to yield up some personal advantage

or surrender our own unfounded convictions in favor of opposing and more valid convictions. As Christian women we cannot be honest and fair to our sacred trust as home-makers, if we refuse squarely to face the facts of our social and economic structure in an effort to determine whether it gives to our homes security and to our children the opportunity to live the good life.

It was reported in *Information Service* that on March 7, 1935, Harry L. Hopkins, Federal Relief Administrator, stated the number of relief cases had increased and that the total number of persons receiving aid was at that time 20,500,000. He divided the total number of relief cases into the following categories: 4,533,000 families; 700,000 single persons; 100,000 college students; 40,000 teachers; 70,000 persons on special rural rehabilitation projects.

Have we not as Christian women the right to ask why this needs to be true in the richest country in all the world? We ought, also, to expect answers which are straightforward and declare ourselves immune to political drivel intended to quiet the naïve and credulous mind. If our children were sick unto death, we would want a skilled diagnostician and not a soothsayer. It is time political leadership in America understood that it has to reckon with twenty-three million Christian Protestant women, to say nothing of our fine Catholic and Jewish sisters who also desire family security, who are intent upon keeping the Christian home intact and who demand their right to do it.

If we truly desire to be keepers and defenders of the American home, and to make that home increasingly Christian, we shall approach our question with open

minds, with a memory of our American background and heritage, and with a consciousness of the Christian ideal of home life.

#### WHAT MAKES THE FAMILY SECURE?

Before we can answer the question as to what social or economic scheme of things will provide security for family life, we must ask ourselves what are some of the most important things which a family should be able to give its members. The list here suggested is not exactly the same as would have sufficed two hundred years ago. This is the age of appreciation of children, of the rights of persons, and of the need every individual has, of physical necessities as well as of social and spiritual experiences. That which makes life really worth living for us in this day includes a large number of things for which our forefathers never cared, for they knew nothing about them. It includes many other items made necessary for us because of what we know concerning questions of health and the development of personality. Consider the following test of necessities of the members of a family to establish their home on a secure basis.

##### 1. THE BASIC NECESSITIES OF LIFE

Every family must first be assured of food, clothing, and shelter. These are fundamental needs. But at this very moment a disturbingly large proportion of the families in all civilized countries are daily haunted by the fear that they are likely to be deprived of even

these basic necessities. Even in the more prosperous periods millions of our families had an income insufficient to pay even for these three items. We must consider this condition seriously. For, unless the families of the United States can keep their children from going hungry and cold, there is little use for them to bring children into the world at all.

## 2. HEALTH INSURANCE

Another matter bears on the care of health. Everyone who is informed appreciates what great strides have been made in medical and dental knowledge in recent years. The public health movement rightfully claims great credit for the improvement in health conditions in our country and for reducing the death rate from many diseases. But our thought here is especially of the health oversight of family members, old and young, exercised by the practicing physician and dentist, who receive their living by fees. We are aware of the current discussion concerning social medicine; and of the great volume of free work done by physicians and privately operated hospitals, not to mention the numerous public clinics and state hospitals. But when all is said concerning such services, the fact still remains that the ordinary self-supporting American family can have the proper annual check-up on the health of its adult members, and the more frequent examination advised in the case of children, only if its income enables it to pay the necessary fees. And that is the same as saying that, even in periods of prosperity, many families are unable to have the medical care that they need. One of the



most curious anomalies of our recent economic disturbance was that general practitioners were able to collect so little in the way of fees, while millions gambled with ill health and death by putting off, of necessity, their consultations with these same physicians. And while health experts bemoaned the inroads which such practices, along with malnutrition, were making on the health reserve of the future generation, there were in the city of Brooklyn alone several hundred experienced medical practitioners, whose families were being saved from starvation only because these men who had formerly maintained offices were then on public relief.

4 Giving birth to a child and providing it a home are too expensive to be undertaken unless this child may later have its health properly guarded. Unless the members of American families can feel confident that their health will be safeguarded, we can scarcely assert that the American home is secure.

### 3. EDUCATIONAL OPPORTUNITIES

Education has been subjected to much discussion. Some insist that it must be of a general nature, and that the child should apply later in his particular work the general training of his earlier years. Others claim that the chief aim of education is to train the child to be a useful citizen and to perform some useful work or service. Still others feel that every child should be taught to earn a living, as though that were an end of the matter. Some maintain stoutly that the chief purpose of education is to train the child to appreciate the values of life, especially the higher, cultural and spir-

itual values. An almost unheard minority have for some time been telling us that the highest aim of education is to give the oncoming generation opportunity for experience. That is to say, experience in living with others, in adapting themselves to situations, in mastering their own emotions, in making choices. They argue that school life is real life and all we learn that really lasts comes by experience. Those who declare that education is meant to provide experience have had some bitter arguments with those who insist that education consists merely of cramming the head with facts or of learning a trade. Nevertheless, the experiential emphasis in education is steadily coming to the front. And when we now talk about education we mean putting boys and girls into schools where they will have, first and last, a great deal of experience provided for them.

If a child is to take his proper place in his community, and in the home which he may establish, he is entitled to an education. We have a great variety of institutions providing educational advantages; but in every case there is a certain amount of expense, great or small, which must be met by the child's parents. The studies of statistics on child labor, and on the labor of teen-age boys and girls, raises a serious question whether many American children are not being deprived of the experiences of an education because of the size of their family income. This is in a sense the final responsibility of a family—this making possible the education of its children. As such, it is a problem worthy of serious consideration by all who are inter-

ested in the home, which is secure only where the children are assured of an education.

#### 4. VOCATIONAL INSURANCE

Another question that arises pertains to the vocational opportunity for the generation coming of working age. This is the question which has been facing the breadwinner, or breadwinners, in his family ever since the home was established. In our present day culture parents cannot pay the cost of maintaining a high grade family life unless they have reasonably steady employment, for which they receive a reasonable remuneration. Jobs! That is the supreme necessity. ✕

We have only to look at conditions in Germany in the decade following the World War to observe the misfortunes of a people when there are not enough jobs to go around. The outlet for Germany's manufactured products was suddenly and seriously reduced. Many were thrown out of work; and the oncoming generation was without job resources. The unfortunate effect on the family ideals of the German people can be fully appreciated only by one who has felt intimately the pulse-beat of German life. A young German couple said to me in Berlin, "Will we have children? Nein! Why do we want children to starve and suffer as we do?" Set this attitude over against that of the dwellers in the homes of the old Germany; and one can see how a job shortage debases the ideals of family life. If American home life is to be kept secure, parents must be assured of employment now; and their children

must be assured of employment when the normal time comes for them to leave the home roof. This having millions of unemployed young people tramping our streets looking for jobs, or hoboing back and forth across our country, is a situation in which the Christian women of America may well have an interest. It cannot but be heartbreaking to the parents of these boys and girls; and disturbing to those of us who try to look ahead and imagine what sort of homes, if any, these jobless, wandering boys and girls will set up. So long as this condition prevails we cannot call our home life secure.

#### 5. EMOTIONAL SECURITY

Individual and family happiness is directly dependent upon the degree of emotional security felt by each member of a society. A child's emotional security is based primarily upon that of his parents. If they are distraught and there is friction between them, the child feels insecure. If he feels their security, that he is loved by them, and has their care, he naturally feels secure himself.

The feeling that one is a desired member of a group, whether the family, the gang, the club, the church, the State, or a world group, gives one emotional security. He is wanted; he has something to offer which others want; the group will protect him. Whenever he feels that he is a burden to his family, or the gang expels him, or society refuses what he has to offer, he has a sense of emotional insecurity. I recall a group of unemployed graduates. One of them said, "We are an



*unwanted* generation." Another replied, "I don't think that we are unwanted; but I do think that we are *unnneeded*." I queried, "Just what do you mean by that?" To which he replied, "Neither our brain nor our brawn is needed today to feed, house, and clothe the world."

Whether we believe his statement or not, we must admit that here was a tragic admission of a feeling of emotional insecurity. One is almost compelled to believe that it is worse not to be needed than not to be wanted.

In the beginning, one of the most important elements of the plan of Soviet Russia was the sense of emotional security engendered in the youth of that land. They did not have economic security for there was not enough of food, clothing, fuel, or shelter. But they themselves were *needed*; they belonged; they were important. American homes and American society need to engender that feeling in our youth. A modern youth has put it well in an article which appeared in *Modern Youth*: "We are aflame, we consume ourselves, we are water; and we bubble high to subside in a stagnant pool with no outlet to the sea. We must have something in which to believe, into which to pour our lives."

We may give our children a home environment in which they feel wanted, loved, and needed. But they will not always be needed in the home. It is a sad dilemma for a grown youth, when he is aware that he is no longer actually needed in the home, and he faces a society which seems to have no place for him. As Christians we cannot be complacent about a society

which seems to furnish conditions under which our youth are emotionally insecure.

We have today an emotionally weary generation of youth, because many homes are not able to give that needed sense of emotional security and because society is not supplying it.

#### 6. SPIRITUAL SECURITY

As Christian women we believe that "man does not live by bread alone." We believe not only that the members of a family should be well fed, well clothed, educated, and sure of a job; but that human personalities should have opportunity to develop their spiritual natures and their skills so as to appreciate the beauty of life.

However secure our children's food, health, educational and vocational opportunities may be, unless they feel that their destinies are identified with the going on of life, with the ultimate, with God, they cannot find supreme joy in living. There is great danger that, in our work for the social security of our children, we neglect that most fundamental need of spiritual security. That would mean *homes* where a family may fellowship in a setting and an atmosphere which would develop their spiritual natures, a home which is more than a boarding house. It means also an appreciative attitude toward religion, and an active participation in a religious program which seeks to spiritualize our present culture. However dead and ineffective any system of religion may be, we cannot hope to spiritualize our *children's* world merely by expressing scorn

for all religion, or by refusing to recognize the realities of this present world. Religion has a message and a function to perform; and we must make use of it if we are to maintain in the home life of our country that emotional poise, that wholesomeness and steadiness of feeling which are necessary for the best living. Just as we who are interested in home life will try to rid our communities and our society of undesirable and immoral practices, so we will attempt to reinforce and strengthen the programs of our churches and other religious organizations. Wise parents cannot neglect the churches in their community.

In all this there must exist some correspondence between the churches and the homes of a community. It is in vain that the church bring a message of uplift, if the home preach a message of depression. Only when the members of a family experience in their daily lives the sobering, restraining, moralizing, and purifying influences of religion, dare we think that the home is secure.

#### DO SOVIETISM AND FASCISM AFFORD FAMILY SECURITY?

These two forms of governmental and social administration suggest two present day standards of family life. They are both urged by some as being superior. Others depreciate both, as opposed to all that is best in modern civilization. The leaders of the small group in control of Russian affairs said they wanted a new type of family life. The old family, they declared, had become self-centered, concentrating all of the thought of its members upon its own security. They insisted

that the enterprise of bringing in a new order was so great and important, it must have all the loyalty the people of the country could give. They thus deliberately aimed to take away from the family some of its former property rights and a portion of the care of its children. They limited the amount of space a family might have. This by law! They provided care for children while their mothers were at work in factories. They undertook to administer the entire educational program of both children and young people. The education of the latter depended upon the vocational choice which the leaders had made for them. Marriage was at first made a very simple legal procedure, and divorce was made equally easy. Legally, there are no illegitimate children in Russia. Methods of family limitation have been given general circulation by the government. At first, religious organizations were generally repressed.

Certain concessions have, of course, been made by the Russian leadership. It is expected that members of a family shall have a common dwelling place which they call their home; although officers may search it at any time to learn whether the occupants are harboring any forbidden goods or money. Government rules permit expectant mothers to be absent from their places of employment for some time preceding the birth of a child. They are permitted further absence from their work for some time afterward. But both parents and children are expected to give their first loyalty to the Cause which the Soviet Union represents.

These few facts concerning the family in the earlier Soviet Union enable us to apply some of the tests



suggested above. Does the Soviet system assure security to its families? Is the Russian family secure in that the basic necessities of life are provided for its members? Does the Russian regime provide for the care of health? Does the Soviet system look after the education of its young? Is every person in Russia assured of something to do? Does this system provide cultural and spiritual nurture? Does it stimulate the feelings in its people which make a nation's homes strong?

Our answer to these questions must be influenced by current events in the Soviet Union itself. Within the very recent past the controlling group in Russia has apparently come to see that it cannot continue its original plan with respect to the home life of its people. Marriage is now being made a much more formal thing. Divorce is made much more difficult. If children are involved, some provision must be made for their support at the time a divorce is granted their parents. Parents are being charged with the first responsibility for the behavior of their own children. It is authoritatively reported that parents are to be held legally responsible for anti-social behavior of their children. This seems to be one of several similar developments in recent Russian economy. The pattern of Russian family life is being re-cast to resemble more thoroughly the pattern with which we are familiar in America.

The same questions may be asked concerning the Fascist systems now in control in both Italy and Germany. Fascism has been defined as a form of government evolving out of a middle class dictatorship. Its

leaders adopt slogans which suggest the former glories of the nation. Fascism is accepted by the financially fortunate, when they feel that their holdings are endangered, and that only a dictatorial government can hold things steady. Under Fascist rule the government maintains that the interests of the state are supreme and, therefore, the pattern of family life may be changed if it serves the purpose of the state. Premier Mussolini's offer of bounties to prolific mothers illustrates the point. In Germany it is illustrated by Hitler's insistence that women should not do work which men might do and, more particularly, by the rule under which great numbers of young women are forced to serve an apprenticeship in housework. What about the security of home life, and of the home as an institution, under a form of government which seeks to impose arbitrary changes upon it at will?

Again we must remind ourselves that Russia is not America; nor is Italy; nor is Germany. Each has its own national culture. It is not our thought to evaluate their experiments in family life against our American background. Nor can we forget our American tradition as we think of our own changing family patterns.

#### SECURITY OF THE FAMILY IN THE UNITED STATES

America's home life has been one of her greatest sources of pride. We have more periodicals published in the interest of the home and family life than any other nation of the world. Whatever may have been the particular pattern of our homes since the opening of the country, the family has always been thought a

sacred institution; and it has been our pride that we have safeguarded it.

But rhapsodizing concerning the American home of the past must give way now to serious examination of its present. Consider that we have recently had some six million families on relief. Consider that we have had eleven million young people, from the ages of sixteen to twenty-five, the mating age, out of school and out of jobs. Consider that we have had unemployed no less than some eleven million persons who would normally have been at work. Consider that the advertising and sale of intoxicating liquor is now legal; and recall in this connection that the revenue from its sale goes to the government rather than to the home of which liquor has always been an enemy. Consider the statement of Senator Borah that "eighty per cent of our people live below the poverty line." Consider further, over against all this, that we are the wealthiest nation in the world, with such resources that we might readily supply employment to all who wish work, and to all our population all the necessities and many of the luxuries of life. Remember also, that all of those who are unemployed, all on relief, all whose efficiency is being reduced by the use of alcohol, all of the eighty per cent said to live below the poverty line, come from American homes, or live in American homes, and that many of them are shaping the American home life of tomorrow.

Is it not clear that the future of the family life of our country is at stake? Is it not easy to see that, as a nation, we have become commercially-interested and money-centered rather than home-interested and

family-centered. Is there a way out? Should we attempt to be made secure in our home life by government dictation? Should we follow the Soviet or the Fascist plan? Is there danger that we become victims of the enthusiasm of those who live under either of these systems? The American home, in spite of all the changes through which it has gone, has been and still is American. And in spite of all the variations family life in the United States exhibits, there is in the main something about our home life that is native to the soil of this continent.

One may ask seriously whether we in the United States would care for the Soviet type of home life. Would our housewives be willing to go without needles simply because the government at Washington dictated that all our manufacturing resources were to be employed in producing locomotives and tractors? One can imagine the response of America's women to such a proposal. But that is precisely what occurred under early Soviet rule. That is what supreme devotion to the state means, when the interest of the state conflicts with the interest of the home. In Russia it meant literally that the Soviet union must be "locomotived" and "tractored," even though the members of its families had to go "unsewed." In brief, Ought we try to follow blindly a foreign pattern of home life?

On the other hand, we need not be narrow or provincial when we consider the merits of what other nations have to offer. The colonists brought a great deal of value from their mother countries. Our educational system itself has embodied some very significant importations. It may be that a study of the better fea-



tures of home life in other countries will be of value to us. For instance, there is the assurance of work, and of food, and of a place to sleep which the citizens of the Soviet Union have. In and of itself, that certainly sounds attractive. We in the United States might not choose the same methods to produce such an effect; but we ought to appreciate the avidity with which ardent supporters of the Soviet regime welcome news of strikes, unemployment, and deaths from starvation in the United States of America. And if we were to go about the matter with genuine American skill, might we not possibly perfect a plan under which all of our own people might be assured "of work, and of food, and of a place to sleep?" Would this not make for the security of American family life? And would it not help us in developing a pattern of home life for our future that would grow naturally from the soil of our own culture?

#### CHRISTIAN WOMANHOOD AND THE DEVELOPING FAMILY PATTERN

With all the current uncertainty as to the future trend of events, the serious minded womanhood of America may well give thought to our future family life. With Fascism's increasing grip, and the activity of communism, the American home may well become the object of our deepest concern. Consider, for instance, the cultural advantages of the more fortunate classes in the old Russia, the classes among whom the older form of marriage and home life prevailed. The women in these classes had leisure, were patrons of

the arts, and had time for religious service, and opportunity for philanthropy. Under the present Soviet system, these women are regarded merely as workers. They are back at the same place in the cultural travail of women as were their ancestors of primitive times. Their first concern must now be labor, and their second concern the production of the next generation. Such has been the leveling effect of the new order in their country. And the fate of these women of the upper classes, whatever the future status of the Russian woman may be, should be a warning to us of the depredations which may be committed upon the family life of a people, once it falls into the hands of a government which is committed to other principles than those which we hold dear.

Our American ideal of home life has come to be one under which all the members of our families may have leisure, culture, and social opportunity. And we need to be alert, if we are to control the future trend of events in our country so that its women may have more leisure, opportunities for religious service, and cultural advantages rather than less. We want no form of government under which the women of our country will be looked upon as mere tools of the State, or the main purpose of having large families be to produce manpower for use in time of war.

#### WE READ

*The Church and Family Relations*, Raimundo De Ovies  
(National Council of the Protestant Episcopal Church.)  
*The Family in the Present Social Order*, Ruth Lindquist  
(University of North Carolina Press.)

*Russia's Iron Age.* Indictment of Russia after ten years residence. William H. Chamberlain (Little, Brown.)

*Russia Today,* Sherwood Eddy (Farrar and Rinehart.)

*A Code of Conduct for Soviet Youth.* Youth's Ideals of Family Life, Eugene Lyons. "Literary Digest," Feb. 17, 1934. pp. 15 ff.

*Life of the Soviet Peasant.* Rural Family Life. Lement Harris, "Current History," July, 1931. pp. 505 ff.

*Soviet's Progress and Poverty,* Louis Fisher, "The Nation," Dec. 7, 1932. pp. 552 ff.

#### WE ASK OURSELVES

1. What do social workers say of the effect on a family's life of the unemployment of its breadwinner?

2. Is the receiving of relief by families in your community tending to strengthen the family pride of their members?

3. How do you account for the great number of insurance policies purchased by people of limited means, which provide funds for the payment of funeral expenses?

4. How does it happen that more children die in those sections of a city where rents are lowest?

5. How many people do you know personally, who have paid the price in sickness or otherwise for their parents' earlier failure to give them proper medical care?

6. Why is it possible for lying-in hospitals in the large cities to charge such extremely high fees? Is childbirth extra hazardous for women from well-to-do-families?

7. What would be the effect in your own family if a bureau at Washington dictated where your children should go to school, what they should study, and where they should go to work when they came of age?

8. Why was there a Senate investigation of unemployment in the United States during the administration of President Harding?

9. It has become customary to date our recent economic disturbance from the autumn of 1929. What about the

bank failures in the Northwest in the very early twenties? How general were these bank failures? What was their cause? What effect did these failures have on the agricultural life of the Northwest? What were conditions with respect to bank failures in the middle west during the middle twenties? How did these bank failures, and the accompanying foreclosures of farm mortgages, effect the home life of farmers in these sections of the country? Why was there so little concern about our country's financial stability before 1929?

10. What services are the churches of your community rendering its homes?



WE MAKE NOTE

## WE PRAY

Our Father—in heaven and upon the earth:  
In this troubled day, give us calm of soul.  
Breathe upon our spirits something of thine  
own vast eternity. Help us to see far and  
clearly, as Thou dost see. Turn our eyes from  
the distractions of this passing day. Help us  
to feel ourselves a part of Thine own eternal  
drama.

We would look backward—and about—and  
ahead, even as Thy vision runs. We would  
reverence our mothers in the faith. We would  
“serve the present age.” We would build for  
the future.

Work Thou through us. Make us partners  
in Thy building. Infill us with Thine own  
creative power. Speak Thou in our com-  
munity counsels. Be Thou the Master-  
builder of our homes.

Amen.

## IV

### HOW CAN WE KEEP THE SEPARATENESS AND SACREDNESS OF FAMILY RELA- TIONS AND HAVE A STRONG SOCIAL CONSCIOUSNESS AS WELL?

"Bear one another's burdens, and in that way carry out the law of the Christ."

"Everyone will have to carry his own load."

*Galatians 6:2, 5.*

GOODSPEED TRANSLATION.

#### APARTNESS OF THE FAMILY

THERE is a very real sense in which the family is isolated from the rest of the world. It is difficult to describe this experience of being a part of society and at the same time of being apart from society. The home is a definite unit of society, and yet it shelters a human relationship into which the community cannot fully enter.

One of the most pleasant things about romance is the feeling: "The thing about you and me is that we are different in our relations to each other from those we bear to any others. What is between us is for us alone." Naïve as this may appear, there is a sense in which it is very definitely true of any two people who find romance in their relationship. Without it, complete romance is impossible.

## MARRIAGE—A PERSONAL RELATION

It is doubtful that we can ever make a sense of public duty to society the prime motive for marriage. Think for instance of the motive of having children that the earth may be populated. How would highly sophisticated girls respond to such a proposal? No lover can treat his love impersonally. Even the industrial revolution has not changed this truism. Recently there have appeared a number of stories in our better current magazines, treating of "Bargain," "Impersonal" marriages. In nearly every instance, the author has developed his plot so as to make the "bargain" idea a failure; and before there was contentment a highly personalized romance was made to take its place.

The married relationship has all the earmarks of a thoroughly personal thing. 1. It is not transferable; when transferred it loses its meaning. 2. It is variable; it can never be stated in business terms. It increases and diminishes in the intensity of its emotion. Misunderstandings arise constantly; adjustments need to be made. There are lights and shadows. 3. It is continuous. Marriage relations which are interrupted by interludes, broken fellowship, and frequent separations seldom develop successfully. In the best development past, present, and future constantly play a part. 4. It is given of the free will. In no other human contact is there such free and utterly unreserved surrender. 5. It is comprehensive. When the relationship is truly personal, each is concerned with all that matters to the other.



There is a sense in which marriage is a highly personal matter between the two parties concerned. We surely recognize that the home has its being in a dynamic community setting. But universally it has been understood that man and wife stand in a peculiarly personal relation to each other.

#### MARRIAGE—A SOCIAL INSTITUTION

Some go so far as to say that such an intimate affair as marriage can be nobody's business except that of the two people concerned. They feel this is especially true if there are no children. Others see, even in childless unions, something more than a strictly private affair. They feel that the greater freedom of the childless weakens the institution of family life as a whole. They therefore argue that even the childless marriage is a concern of society.

In this age of intricate complexity of living is any human relationship strictly private and personal? We do live in a world with other people, and modern communication has brought us so close to others that our destinies are bound up together. Family selfishness has no place in our present culture. A parent is foolish who says, "I'll keep my children clean and well; let other families do as they will. I'll send my children to school and see that they are educated; it is none of my concern whether other families do the same or not. My children must have all they need to eat and wear, even if the rest of the world goes hungry. My children must have jobs whether the other children of the world have them or not."

Such a parent is a social menace. He robs other parents that his own children may have; he defies society; he cheats the government which gives him protection; he withholds support from institutions needed to keep civilization intact. When a family turns all of its attention inward upon itself, it becomes an instrument to direct attention from the rest of the world, by concentrating upon its own security and its own petty personal affairs.

The leaders of the New Russia felt that her traditional family life did just this. The leaders of the Soviet Union felt this was so fundamentally true that it was hopeless to change, by evolutionary means, the old family pattern. They therefore used the revolutionary method of dislocating the home and destroying their old national family pattern. They hope to have a new family pattern under which the family will not turn its attention inward upon itself, but take a full share in the life of the community and turn its attention and loyalty to serve the Common Cause. The play *Man and Super Man* illustrates how thoroughly the new type of family life in Russia has been socialized. When the family was horrified at the thought that the unwed lady was to become a mother, John Tanner remarked, "She is going to do the State a service." The State had become the thing!

As Christians we must find a way to keep the romantic personal element in our family life, and still to develop a social consciousness which includes all families everywhere. Our social complexity will not permit the old pattern of separateness which caused a family to turn inward upon itself and seek its own welfare,

disregarding the fact that a society must give security to all families in it. At the same time, our Christian idealism forbids that we allow to pass into the discard the sacredness and exclusiveness of family life.

#### MAKING MARRIAGE IMPRESSIVE

When one begins to ask how marriage may be made both sacred and social, about the first thought is that of the wedding ceremony. Much may be done in this respect before the day of the wedding. The announcement of the engagement may be so made as to induce in those most concerned a feeling of real exclusiveness and, at the same time, a feeling that the engagement is a matter of concern to other people as well. Showers for the bride-to-be may perform a similar function. As for the wedding itself, it offers a most unusual opportunity for surrounding the legal aspects of marriage with a halo of tenderness, and for convincing everyone present that the marriage is a part of the events which go to make up the total community life. Why do we permit so many marriages to take place without any of those props which will do these very desirable things for us?

I recall seeing a wedding in Russia. The man and woman came together to an office very plainly, even crudely, furnished and without even the slightest suggestion of wedding atmosphere. They made the few brief entries required for the record, paid the nominal fee, and then departed as man and wife. Perfectly legal; perfectly unimpressive! Put over against this the delightful church weddings which we occasionally

see in this country. I attended such a church wedding recently. The first invitations were issued in the formal fashion. Then, as the date drew near, members of the two families concerned began inviting the more casual friends and acquaintances. Eventually some entire groups were included in these oral invitations. The wedding became something of a community affair. The bride chanced to have been a teacher in the public schools. Her entire room attended the wedding and sat in a body in the church. All told, some eight hundred people were present, including a considerable number who were not invited. But what harm if some did come without being bidden? Here was a beautiful bit of pageantry. At the center a very distinctly personal sealing of a contract, but done in a beautifully impressive atmosphere and setting. The perfect decorum of the crowd, and the dignity of all the parties participating, made of the event a real occasion. For the bride and groom the presence of these hundreds of relatives and friends and fellow-townsmen could but increase the feeling that this contract of theirs was a thing of serious but friendly concern to the people of their community. As between the individual and social desirability of such an event as this and a fleeting visit to the justice of the peace, or the town clerk, surely we need not hesitate long in making our choice.

Emerson wrote in his *Letters and Social Aims*, "Society is inflicted by persons who, seeing that the sentiments please, counterfeit the expression of them. These we call sentimentalists, talkers who mistake the description for the thing, saying for having." All of good taste have only fine scorn for meaningless and



morbid sentimentality, the artificial pretense of a depth which the shallow often assume. Sometimes in expressing our fine scorn for sham, we have violated good taste in our sophistication and in appearing too nonchalant about experiences which are really meaningful and important. Certainly marriage is sufficiently important to merit the dignity of ceremony, the beauty and sanctity of ritual, and the sacrament of vows.

Why do we not have more such weddings in our churches? Not with an exclusive and limited attendance but rather generally attended? For a church wedding need not be more costly to the families concerned than a wedding in the home of the bride. After all, it is not the formality of formal dress which makes such an occasion impressive in the ordinary case. It is something much more fundamental. And why should not the entire family be greatly interested in the marriage? When one is born the family usually pays considerable attention; and when one dies, many outside the immediate family are usually quite willing to lose a day from office or field in order to attend the funeral. If marriage is important, if we want to make it impressive to those who are being married, and if we want to have our marrying done in a social setting, then certainly we should plan for weddings which will do just this thing.

#### MAKING THE HOME IMPRESSIVE

In the attempt to keep family life in its proper place in our culture, it has been urged in recent years that every home should be given a special dedication. Spe-

cial services of dedication have been written for that very purpose. But we should remind ourselves that it is difficult to hold a beautiful service of dedication in a house that does not exhibit comfort, convenience, and attractiveness. And that brings us back to the old question of the income of our people. It also raises the question of ingenuity, inventiveness, and good taste. All three things may be acquired in some degree by those who earnestly seek them.

But whatever may be the appointments of the home, it is doubtless true that often a service of dedication would have an excellent effect upon the members of the family, particularly if some others were present, should that seem wise. In many cases, members of the family would prefer to have the service of dedication carried out in their own presence, with only a clergyman or some other outside person having charge of the dedication. But this sharing of the home plays a part in making the home seem worthwhile to those who dwell in it. The home in which visitors seldom are present is very likely to be one in which the dwellers find it easy to become careless about many of the nicer observances. It is likely to be a home in which there develop feelings other than neighborly toward those outside its own walls. Bringing to one's home people of genuine quality helps immensely to dignify the home in the eyes of all those living in it. And the frequent coming to a home of those living in the same community tends to keep that home from becoming isolated from the life around it. That is, such contacts give a home and its family standing in the eyes of those whose it is.

## THE FAMILY HOUR

In every normal family, made up as it is of persons of varying ages and interests, there needs to be some time when all its members come into one room and realize their family unity while they give their attention to things of an exalted nature. This is exactly what the old-fashioned family altar at its best was planned to do. And it, or something which takes its place, is needed for the full, well rounded program of family activities. It must be a period when the family fellowships naturally and normally. The time must be one when there is not too much of weariness or distraction. The hour must not be so long as to weary the power of attention of those who come together for it. The materials which are to be used should be such that each one in the group will find something he can understand and something that will inspire him. Whatever of Scripture or other literature is chosen, whatever of prayer offered, whatever of music employed, these few simple rules should be carefully followed. The religious press furnishes much that is useful for such periods. Some church publishing houses provide low priced materials which are especially good. The ordinary Christian family will, of course, have experience in the use of materials for worship, which will be useful in making their times of sharing genuinely helpful.

One's first thought of the family altar will probably be that it is decidedly an intimate affair. It is that, but it may be made very much more than this. In its quiet the most most highly social attitudes may be inspired. It is difficult to see how a family of well

informed Christians could gather regularly for such a period, without feeling some concern for those in other homes, who have heavier burdens bearing down upon them, and with whom, in the hurly-burly of daily life, they may be in strenuous competition. Whether the family altar is social or selfish will depend upon the way in which it is conducted. It may be so manipulated as to be social in the most thoroughly Christian sense of the word.

#### GUARDING THE HOME'S THRESHOLD

It is interesting how we draw the line between what we share with those in our home and with those outside. Whether or not we draw that line correctly, we do make such a distinction. In our own homes, if all is as it should be there, we may share our personal problems, rhapsodize over our successes, and lament our failures without being considered unworthy or undignified. All this is of the more highly intimate part of family life. But certainly a normal family, in which Christian ideals have been developed, must come to realize sooner or later that other houses have in them similar groups with like experiences. And in the well developed personality, the rhapsodizing and lamenting which one does in his own home will come to be tempered somewhat by the realization that other human beings do the same thing. It is difficult to understand how one can come to put the highest and finest possible value upon his family associations in his own home, without realizing that other homes shelter like associations.



In another matter members of families will draw a very distinct line as between their own family group and all outside, if they are to maintain the proper balance between the two. This refers to the more intimate relations between the married members of the normal family group. Here we have a field of the most precious intimacy within the married group itself. But, if this relationship is to continue to yield the best results, the man and wife must draw, even in their thinking, a strict line of division between their own mates and all those outside. The closed mind in this respect toward those outside one's own marriage group goes hand in hand with the most secure married happiness.

In such practical ways as these we may hope to retain and develop that sense of the separateness of the family and the sacredness of marriage, and that genuinely social outlook which has a heart for the things of others. We may thus develop a pattern of home life that is fully satisfying. Great personalities usually combine two feelings. One is that they, as themselves, stand apart from all others. The other is that they are a part of the entire race. The two feelings go hand in hand in the truly great. So in the case of our pattern of American family life, we must guard its sanctity, and we must lead our young people to feel the apartness of married life. At the same time we must be able to include others in our range of vision, so as to have a concern for the well-being of all families. As someone once said, "Our homes must have windows that look out upon all the world." This is to be truly Christian.

## WE READ

- What Is Right With Marriage?* Robert C. and Frances W. Binkley (Appleton-Century.)
- Happiness In Marriage*, Margaret Sanger (Blue Ribbon Books.)
- Wholesome Marriage*, Ernest R. and Gladys H. Groves (Houghton, Mifflin.)
- Successful Family Life On The Moderate Income*, Mary H. Abell (Lippincott.)
- Beatitudes For the Family*, Leland Foster Wood (Roger Williams Press.)
- Family Devotions*, Howard Chandler Robbins (Appleton-Century.)
- A Book of Worship*, Wade C. Barclay (Abingdon.)

## WE ASK OURSELVES

1. What proportion of the marriages in your community occur in your churches? Have you enjoyed attending church weddings which were more or less open to the public?
2. Have you ever heard a married woman, whose wedding occurred in a church, discuss the way it impressed her?
3. List the following items for the average funeral in your community: (a) number present; (b) amount paid for flowers; (c) number present who came from a distance; (d) number of conveyances furnished free of charge; (e) the cost of music. Try to imagine how far these expenditures would go in furnishing the setting for a wedding. Ought not the citizens of a community to be as interested in a wedding, with all of its possibilities, as they are in a funeral?
4. Remembering all of the family hours of fellowship and worship at which you have been present, suggest the plan which you think the best of all.
5. If you do not already have satisfactory materials for

a family hour, why not investigate what your own church publishing house provides for that purpose?

6. Is there any reason why the present day professional woman may not be just as true to her husband and his interests as was her grandmother, who spent practically all of her time in her own home?

7. Where in your community could an intelligent Christian wife go to get the latest and best literature on family relations?

8. Do the women of your community still get tense, or fidgety, or "giggley", when anyone undertakes to discuss impersonally in a group matters having to do with the more intimate relations of man and wife?

9. Is there in your community a physician, or a minister, or a clinic, able to supply to thoroughly well-intentioned Christian young people the information they might properly seek when being married?

10. List a few of the most generally well regarded and respected families you know and then ask yourself concerning them these two questions: (a) Do their members have a high regard for their own families? (b) Are they concerned as to what is going on outside their own homes?

WE MAKE NOTE



## WE PRAY

Dear God:

We thank Thee for homes. We are glad Thou hast set us in families. Help us to respect all homes.

When we have shut the door against all that is without, may we always find Thee within. Speak Thou in our family counsels; let Thy spirit fix our family choices.

Ever be with us in our homes. In sun or shadow be present all our lot to share. Make holy that blest fellowship with those we love. May all homes be havens, since Thou art there.  
Amen.

## V

### WHAT KIND OF WORK-A-DAY WORLD DO OUR CHILDREN FACE?

"The women of my people have ye cast out from their pleasant houses; *from their children have ye taken away my glory forever.*"

MICAH 2:9.

#### RECENT HISTORY

WE ARE in the habit of dating our nation's recent financial troubles from the autumn of 1929. Some refer to the stock market boom and the great expansion of credit in the years immediately before that; but other important factors of the earlier years are neglected. Our present situation did not come about from a single cause and it was many years in the making. If we are to understand the present, we need to know the conditions in the earlier years.

There was that disturbance of the agricultural life of the country at the time of the World War. Our farmers were encouraged to produce as much food as possible, and were given some assurances of the prices they would receive. They thus increased the amount of land under cultivation. After the war, the other nations began to restore their pre-war crop-raising. Food products could again be shipped freely anywhere in the world. We had on hand our greatly increased acreage which we continued to cultivate and so piled

up vast surpluses of corn, wheat, cotton, and other farm products. In the very nature of the case, prices declined. This meant tragedy for farmers who had purchased their land when crop prices were high and when land was selling at a high price. They now found themselves unable to pay the taxes and the interest and principal of the mortgages on their land. Things looked black for the farmer. His cash income was cut terrifically. He began to reduce his farm help, and he had to postpone the buying of farm machinery and other equipment, and repairing of his buildings. American industry thereby lost a considerable part of the trade of one of its largest purchasing groups.

The past seventy-five years have seen a great increase in the use of labor-saving machinery in this country. On farm and in factory, steam power, wind power, water power, gasoline power, and electric power have done more and more of the nation's work. Every improvement of the machinery in a factory meant that fewer workers were needed to produce the same amount of goods as before. This was not the first time such a thing had happened in the world; but it had never before affected so many people so thoroughly. Long before 1929, thoughtful observers became alarmed at the amount of unemployment in the United States. In the earlier twenties there was undertaken a senate investigation of employment conditions. Even then the machine was taking work away from men and women. As we went on through the twenties, there was much concern because of the greater number of workers who were depending largely upon their savings

from other years, or upon the earnings of their relatives, rather than upon their own weekly wages.

The story of life in the United States for the past fifty years reveals larger freedom in moving about, a remarkable division of labor, an increase in what the ordinary man's income would buy and of the available comforts of life, the building of public libraries and museums, the development of a nationwide system of public highways, the publication of a vast mass of books and periodicals, the coming into his own of the child, the extension of the high school, the shortening of hours of labor, and a practical revolution in the building and equipment of structures for both public and private use. It is a story the like of which could scarcely be written concerning such a brief period in the history of any people. But in such a culture constantly becoming more complex, money became more and more necessary. As the tempo of American life increased, our people had less and less time for bartering. As our daily living speeded up, the use of money in all transactions became more general. In a period in which it seemed that a large proportion of our people were actually "getting on," we were handling money with a great deal of unconcern. Our self-congratulation on the vastness of our natural resources and the magnitude of our government's war time operations further contributed to our carelessness toward money. We did not realize how our financial system went hand in hand with the rest of our total life. We were therefore not prepared for the disturbance of our entire cultural machinery, when our financial system stopped working as usual.



There was still one other thing we did, quite understandably but unforgivably, when we think of its unfortunate results. We inoculated the successive generations of children during the past half century with a set of notions of very doubtful propriety. We seemed to be bent on having them think, as we thought, that the very favorable conditions under which we were living were the result of our own effort, and that we could maintain those good conditions indefinitely. We became addicts to the use of statistics. We measured the values of our culture in numbers of people or numbers of dollars. The man best qualified to deliver a commencement address was the business magnate. Every boy and girl became convinced that successful education meant going straight from school into a good paying position from which he or she would shortly arrive at an enviable place in the business life of the future. In the main there was little thought of any possible turn of events except toward increased prosperity. Those who bewailed failures of banks in the agricultural villages of the northwest in the early twenties received scant attention. Those who were concerned with unemployment in the mid-twenties were discounted as alarmists. The thinker, the thoughtful observer, the man who spoke in terms other than those of the current success mania was ignored. In such a manner did we bring the generation then in their late teens and twenties to face joblessness and the near breakdown of our boasted prosperity.

When we bring together these various items and others which they suggest, the wonder is that the depression disaster should have been so long delayed.

We disturbed all the agricultural processes of the country and afterward let the farmers shift for themselves. We went on substituting machines for workers with no care for the workers after they had been turned out. We allowed the sheer glory of our culture to make us deaf to the warning voices of those who sought to save us. And we reared a generation of children taught how to live only in the order we had come to worship. Our children might well use the words of Lenora Speyer,

"You gave me wings to fly,  
Then took away the sky."

#### A GENERATION OF JOBLESS YOUTH

How have things turned out for the final generation of young people produced by our prosperous years? They are without jobs. Every year in our country there come to the age of eighteen some two million four hundred thousand young people. Each year about one million five hundred thousand of our adult population reach the age of forty-five. Annually, we thus thrust upon the market for workers, between eighteen and forty-five years of age, some nine hundred thousand more youths than there are jobs released for them. If we multiply this number by the years of the depression, we would have at this moment a total of some five million four hundred thousand more young people ready to go to work than there were possible places opened for them during these same years.

These are our own American young folks, of our own flesh and blood, loved in our own homes, taught in our

own schools, and many of them also taught in our church schools. And all of them for the past ten years, looking forward to the jobs they would have, the money they would earn, the homes they would establish once they were through school and ready to face the world of work. And after all of the glib assurances we have given them, we are now compelled to stand by and admit that we are in a considerable degree utterly helpless.

It is disheartening to a young person to reach working age only to find the world has no place for him to work. In place of his dreams of big things he would be doing, he finds frustration, because the world does not have jobs enough to go around, and he cannot earn an income, he dare not marry and establish a home. And this frustration continues from year to year. We have all come to feel for the shell-shocked generation of the war period. For them we supplied help in their adjustments, and a line of hospitals across our country to which a steady stream comes day by day of those who paid the heaviest cost of the World War. Now we are pricked awake to the realization that we have on hand another generation, depression-shocked. It is this army of eleven million youths out of school and out of work, frustrated, defeated, beaten. They present an even more baffling problem than did the shell-shocked, a problem which American mothers and other women dare not fail to face. We have to admit that it is joblessness which is robbing these boys and girls of what every normal person has a right to expect of life. American motherhood has given birth to these eleven millions of youths; American mother-

hood has a right to ask why they may not have a place in the sun of the new day. As American mothers we might well ask: "Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?"

#### WHAT CHANCE HAS A COLLEGE GRADUATE?

Only a few years ago American colleges were sending out literature in which it was said that college graduates received incomes larger than non-graduates. And for a considerable time practically every graduate from a college or university who wished a position might have one. Great numbers of such graduates went into teaching for a longer or shorter period. Every college student might assure himself that somewhere there would be a place for him to work and earn when he had secured his education. And college administrators boasted openly that they placed their graduates in good positions.

Now we have a very different condition. As one youth aptly put it, "Today we are graduated to the army of the unemployed." And one of the most pathetic groups among those out of work in recent years is that composed of college and university trained men and women. Pathetic because of the investment, not only in time, but also in money which they had made; because of the apparent futility of that investment; because of the sacrifices which their education had in many cases necessitated; because the balking of their ambitions involves such a tremendous shock to their ideals. One can understand the answer given to a prosperous middle-aged man who asked a college student



recently, "What do you intend to make of yourself?" His reply was "I would like a chance to be a human being, if you please!"

It is asserted that only some twenty percent of the 1934 graduates found gainful occupation. This would be sad enough but it is not the whole story. Many college men and women who have secured employment have been compelled to take work for which they had not especially prepared, or work which had formerly been done by non-college workers. The personnel management of one large business establishment said, "We have saved the concern by being able to take on young college men living at home, for eight dollars to twelve dollars a week." Another personnel man put the case of his firm bluntly by saying, "We cut overhead by letting out employees drawing eighteen dollars to twenty-five dollars a week and taking on experienced college graduates at eight dollars to twelve dollars a week." American mothers who have sacrificed to help put their own children through college, or other training schools, may be trusted to make the proper comment on such practices.

The question which confronts many conscientious parents is, Since there are so many college graduates unemployed, will it pay us to send our son or daughter to college? It seems foolish to say that too many people are graduating from college. It can be said, however, that not always the right people get to attend college. It can also be truthfully said that colleges are recognizing, although much too slowly, the changed economic and social world their students face and are offering courses and experiences which will prepare

them to take their place in a changing culture, not only as wage-earners, but as well informed and well balanced citizens. Such a college graduate is not so likely to lose his perspective when he faces a world which denies him the opportunity to work. He will have a background which will help him to set about to correct the condition that denies hundreds of thousands of college graduates the opportunity to work at all, to say nothing of not working at the thing for which they prepared. He will know how to work for *progress*, even if he cannot work for *pay*.

If a young person has normal intelligence, he should go to college if at all possible. But the college should be carefully chosen. It should be one (1) which recognizes a changing culture but remembers American traditions; (2) whose policy encourages and provides opportunity for an honest examination of our present social and economic dilemma, and, without prejudice, presents all theories of government but propagandizes for none; (3) which supports a faculty with a social, as well as an academic and cultural mind; (4) which is not afraid to treat sacredly spiritual values and yet can be scientific.

#### DOES OPPORTUNITY STILL EXIST?

There is no easy answer to this question. No one can tell exactly what lies before us. The "rules" no longer work, the "principles" of employment and vocational guidance are a jumble. It takes stamina for a youth to face steadily an uncertain future. Some things are quite apparent. If something like our

former system of industry, agriculture and finance, or some modified form of it, prevails in the future, then the small number of young people recently employed will probably be assured of earning power. And if there comes about the general improvement, for which all our citizens hope, more of this present unemployed generation of youth will be needed to do our country's work. Even so, we probably face a future in which we shall have a surplus of man-power. The current discussion and practices of reducing hours, and the like, may help us somewhat. Much as the Christian women of America would decry a war, it is nevertheless a fact that, should our country become involved in one, it would furnish employment, either in the army or outside of it, for a great number of our unemployed young people. But having considered all of these possibilities, it still seems likely that we shall have for a time more workers than jobs. As long as our society is organized as it is, and as long as business is run for profit, we shall continue to improve our machinery and need less men and women to produce what we can buy. And this question of buying is precisely the issue on which our employment prospects of the future must depend. Not what they want, but what they can pay for; not what they would appreciate, but what their income can cover. That is, as long as business is run for a profit over and above wages, other costs of operation, and a reasonable rate of interest for stockholders.

Consider some of the shifts that have taken place in the demand for workers. In our basic industries such as farming, mining, transportation, and manufacturing,

employment has increased only six percent since 1910, while production has increased eighty-six percent. With machines taking the place of men at this rate, it is not likely that we shall have a heavy demand for industrial workers, unless the buying power of our people is remarkably increased. The same authority who makes the above statement, Dr. Charles S. Slocombe, Manager of Personnel Research, tells us that the number of men and women in the professions of law, medicine, teaching, the ministry, and so on, has increased fifty percent, while the population has grown only thirty-five percent. More professional workers, in proportion to the population, at a time when workers, being unemployed, have less money to employ professional services. Hence we say the professions are over-crowded, so that there is no great opening here for our unemployed youth. In the trading group, such as selling merchandise, financing, administration, advertising, the number of workers has increased since 1910 by eighty-one percent. Merchandise can be made by fewer workers than formerly, but keener competition requires more people in this trading group. The continuance of unemployment and low income for those employed may however reduce the buying of our people and prevent the trading group from increasing further its number of workers, so that we cannot look to the trading group, according to Dr. Slocombe, to employ our idle boys and girls.

Count out now, if you will, farming, mining, transportation, manufacturing, the law, medicine, teaching, the ministry, selling, financing, advertising, and business administration. And what do you have left?



That is the question before us. As far as the old America is concerned, the majority of our children seem to be blocked. No wonder they are bewildered. Depression-shocked, they need our help. We cannot push back the hands of the clock and make them little children again. Our fields are fertile; our manufacturing plants stand ready. There is a vast amount of work which we really need to have done; and these children of ours are now ready to do it. Our country *can* furnish enough of the good things of life for all its people to have aplenty. Why should we let this group, of all others, starve for its *chance*?

#### OUR GROWN-UP CHILDREN'S RIGHTS

Every normal young person ought to have certain rights in a country such as ours: (1) the right to marry and have a home; (2) the chance at a work-income to support a family; (3) the privilege of a comfortable living to the end of life.

How can the depression-shocked generation, and those who are joining them year by year, be given these rights? The old fixed order of things seems no longer to hold. The old rules do not work. All kinds of adaptations will have to be made. Many will have to live without some of the things they have been brought up to believe necessary. Some will be shrewd enough to work out new combinations in their careers. Some will secure training for new kinds of work. It may be that we shall be compelled to enlist the aid of the government in providing homes on a vast scale for this generation, and that quickly! All kinds of possibilities

loom up ahead; but above all things, we must maintain our own morale and theirs. All that religious faith has done for those who have had it we need to have done for us these days. And one of our first duties is to stimulate and promote the morale-building forces in our communities.

Then again, this group of unemployed youth is, in fact, quite helpless. They have no credit rating, no foothold on the land, no professional standing, no status in industry. The person of fifty with part time work can scarcely understand the feeling of being "at sea," which these young people have. And as for those in our population whose financial margin, professional standing, and character and credit rating have, in even a small degree, withstood the assaults of the depression, to expect them to appreciate the utterly devastated morale of our unemployed young people is to expect a miracle. To say that the problem is merely an economic one is to utter less than half the truth. To insist that it can be solved by those who seek only business profits is still worse. As a matter of fact, the citizens of the United States have on their hands, in this matter, a problem which can scarcely be solved successfully without considerable faith, genuine social insight, and willingness to share.

#### WE READ

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- After College What?* Beulah Amidon, "Survey Graphic," 22:320, June, 1933.
- The Chance Of A Life Time*, Marching Orders For a Lost Generation. Walter Pitkin (Simon and Schuster.)
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- Recent Social Trends*, Herbert Hoover (McGraw, Hill.)
- Does Opportunity Still Exist?* Emile C. Schurmacher, "Popular Mechanics," 61:354, March, 1934.
- What Business Advice Shall I Give My Son?* Crosby Field, "American Magazine," 116:88, August, 1933.
- The Youth Ticket*, Cedric Fowler, "New Outlook," January, 1935.
- New Careers For Youth*, Walter Pitkin (Simon and Schuster.)

#### WE ASK OURSELVES

1. Think of some unemployed young person whom you know and list the things you have observed that unemployment has done to him.
2. If your own church college sent you its catalogue in which it guaranteed its graduates a position, would you want your high school daughter to read that guarantee?
3. Think of your own home, or if you have no children in it, of some home where there are children between the ages of ten and twenty. What, if anything, are these children being taught to do now that they would not have been taught if there had been no depression?
4. We have approximately thirty million of our population in the schools of our country. That means about one in every four of our population. What is going to become of these when they finish school?

5. If a college graduate is no longer sure of getting a job, why go to college any more? Does a college experience do anything else except to get one ready to earn a living?

6. During the depression a great many high school graduates returned to school for postgraduate courses, thinking that the depression would soon be over and they could then get jobs. Were they wise in returning to school?

7. What happens to the young person who is forced to take a job which he looks down upon?

8. How do people in your church treat the young members who are unemployed? The older unemployed?

9. Make a list of the things that have been done in your community for young people who have no work.

10. What effect does it have upon the ordinary home for its older unemployed young people to continue living in it?



WE MAKE NOTE

## WE PRAY

God of the Ages:

This is a day  
Of trouble.  
Our hearts  
Grow faint,  
From waiting  
And dismay.

The tides of life  
Are sweeping on  
In life of Youth—  
Love and ambition,  
A vast and  
Untried energy—  
The while they cry,  
“No man hath  
Hired us.”

The fields  
Stand white;  
Thy people cry  
For bread.  
Hearth fires  
Grow low;  
They shiver from  
The cold.  
Man and machine  
Are idle;  
While Thy children lack  
The things of life!

O God!  
Why?—  
Why don't  
*You*  
Blow—  
Earth's factory whistle?  
Amen.

## VI

### DO WE WANT OUR CHILDREN TO BE PERSONALITY-CONSCIOUS OR MASS-MINDED?

"Our unspeakable importance has to do with our relationship to the whole."

GIBRAN.

**I**N RECENT times a great "to-do" has arisen over "Individualism." Some say that individualism has brought us to the verge of economic ruin. Others declare that it is the denial of the rights of individual personality which has wrought the ruin.

Another word which has been the center of much recent debate is "Regimentation." Some say that regimentation destroys the individuality. Others contend that only through regimentation of a mass-minded people can we have a civilization which will give individual persons the opportunity to live the good life.

It seems, to use a phrase from Shakespeare, that we are afflicted by "a plague of opinion. A man may wear it on both sides like a leather jerkin." Often in such arguments there is truth on both sides. Seldom does either side have all the truth; and as Christian women we need to form some convictions concerning this matter of individualism, and then to train our children accordingly.

## INDIVIDUALISM AND DEMOCRACY IN AMERICA

There is a close kinship between individualism in the United States and the prevailing form of government which our fathers developed here. Thomas Jefferson declared, "Society exists for the sake of its individual members." Lincoln said, "I take it that it is best for all to leave each man free to acquire property as fast as he can. Some will get wealthy. I don't believe in a law to prevent a man from getting rich; it would do more harm than good. So while we do not propose any war upon capital, we do wish to allow the humblest man an equal chance to get rich with everybody else. When one starts poor, as most do in the race of life, free society is such that when he knows he can better his condition, he knows that there is no fixed condition of labour for his whole life. . . . This is the just and generous and prosperous system which opens the way to all."

The thought of both these well-known Americans is perfectly clear. It assumes that each person has as good opportunity as any other person. That is to say, if one be industrious and economical, barring unusual mishaps and misfortunes, he is due to become prosperous. It assumes that getting rich is highly desirable, that normally almost anyone may become rich, and that everyone ought to have a chance to become rich. This right, moreover, is one of the supreme gifts which a society or a government can furnish to individual persons.

But times have changed since the days of Lincoln and Jefferson. It is much harder now for a man to



begin his adult life as a common laborer and to end it in the White House. Or to put it differently, it is much harder now for a man to come of age penniless and to end his life as a multimillionaire. Our entire social organization has become increasingly complex, and this is particularly true of finance. In the old days a man who was known to be industrious and honest might borrow money simply because of that; but for the past quarter of a century any talk about "character loans," by our larger financial groups, has become the merest twaddle. The rise of our great corporations has far too often been accomplished by destroying individual enterprises; and the man who undertakes to cope singlehanded with the organized groups of the present day is facing a different situation from that which Lincoln had in mind when he talked about giving every man freedom to acquire property as fast as he could. Individuals are no longer free in the sense that they are in direct and fair competition only with other individuals, when they undertake to do business. The reference is not to the great number of well-developed "rackets" in our American business but to the area of so-called legitimate enterprise.

In still another respect conditions are different. When our forefathers talked about giving every person a chance to work and produce goods, they apparently thought that under such an individualistic order, the more goods produced, the more goods all persons would have. This is surely not the case today. When we read the statistics of the automobile industry, for instance, are we to conclude that the increase in the number of cars manufactured means that people who

never before have had automobiles are to have them? We often err exactly at this point. We are glad to read that business is better, that industry is more productive, and we assume that this means more work and better wages for more people. We therefore reason that, *all* the citizens of the United States are better off, living in better homes, eating better food, having more leisure, enjoying more luxuries. But is this always the case? If so, how does it come about that fewer individuals seem to be controlling more of the wealth in our country? And what about the other and more seamy side of the life and living conditions of so many millions of our American people? What about the sections of our cities "across the tracks," "on the bottoms," or whatever the local term may be? Why is it so necessary in periods of so called prosperity that socially-minded investigators should continue to tell us "how the other half live"? Why does the Chamber of Commerce committee, which shows visitors our American cities, always steer clear of some sections in which the good life simply cannot be lived? Are we to assume that all these fellow citizens of ours, who are not as fortunately "fixed" as some of the rest of us, have been lazy or shiftless, or immoral, or ungodly? Your social worker of insight will probably tell you that genuine quality and real personal character are often found in depressing surroundings; and that a great deal of laziness, shiftlessness, immorality and ungodliness is seen "on the avenue." The ancient Jews believed that God was with the righteous man, giving him financial prosperity. But any open-eyed Ameri-

can who looks about on our present cultural scene will find it impossible to hold that belief.

But if our present order is becoming more highly complex, and if we move and do business as groups instead of as individuals, what is to become of the individual? This person, whose capacities fit him for doing such a thing under our present organization of business life, has simply found ways to work for his own advantage as he finds things at the present time. Instead of a few hired helpers, such as his great-grandfather had, he has a board of directors who do his business. Instead of having to borrow a small amount of money to embark upon a business venture, he sends out a small army of clever salesmen to raise the money for financing his enterprise; and these salesmen "turn the trick" by selling stocks or bonds. Thus equipped with the funds furnished him by other people, he embarks upon his business project. The reason for the size of some of our business enterprises is that thousands of our citizens have parted with perfectly sound American money and been content to receive in return for it printed slips of paper. I am not raising the question about the legitimacy of gathering funds in this manner. In a time of large business undertakings, this method is natural. Nor am I thinking of the swindles or near-swindles which have been perpetrated under pretense of gathering capital for business enterprises. I am merely pointing out that the prestige some individualists have enjoyed in recent years has been possible only because other people furnished them the money for their big projects. That is, our complex business organization has been good for a few individ-

ualists, but not always so good for those who were exploited.

Some very pointed questions have been asked in recent times concerning business methods in our country. Big Business has been not a little embarrassed; and as for banking itself, all kinds of remedies have been suggested to free it from the suspicion which the rank and file of our population have come to feel toward it. Is this because we do not want individual persons to have a chance to function as executives, or owners, or majority stock holders in stupendously large business undertakings? Is it because we do not need banks, and prefer to store our money and valuables in our own homes, and have all our manufacturing done by hand? Is it because we think we are done with individualism? What lies back of the bitter scorn with which millions tongue over the phrase "rugged individualism?" Are we afraid of persons of such personal quality, integrity, and initiative that they stand out in rugged grandeur above their fellows? Is it because we want no one to do anything on his own? Is it individualism which is really on trial or is it pure old-fashioned selfishness and commercial piracy? I am inclined to think that it is these latter which public opinion has now hailed into court. What we really need to combat is the utterly anti-social method of securing money from hard-working, industrious citizens, and then so manipulating the affairs of the business this money pays for that these citizens are literally mulcted of their savings.

In the main, our system has certainly been unkind to many of the individuals in it. In spite of all our



legislation, our government finds it impossible to secure convictions in court of those commercial pirates who have wrecked the confidence of our people. In spite of all our reforms, the laborers of this country still live under a fearful shadow of uncertainty. If we choose to call this system one of rugged individualism, we shall certainly have to admit that it has been very ruthless to many of its individual members. It was not so intended nor could it have been avoided in every case; but ruthlessness is nevertheless destructive of human values, unsocial, unchristian. And were a pattern of procedure laid down for us, more constructive of human values, more social, more Christian, might we not retain the real values of individualism and, at the same time, escape the ruthlessness which has marred the glories of our recent history?

#### DICTATORSHIPS AND INDIVIDUAL PERSONALITIES

The World War, it was alleged, was fought "to make the world safe for democracy." It is however historical irony that the war period presaged the rise of such significant dictatorships. First came that of Soviet Russia. In 1917 a minority communist group executed a successful revolution and inaugurated a plan for creating a new Russia. The plan has undergone many modifications, it has elicited the most severe condemnation by its enemies outside Russia; but for many of the Russian people it meant a new faith and a new reason for living. In place of the old monarchy, technically absolute, a new subserviency was established. All citizens were now supposed to live and work

in order to serve "the State." Actually the affairs of the government were dictated by a small group from the Communist Party. And this group, acting through its organization which extended down into the local communities, undertook a thoroughgoing program of teaching. In schools, on playgrounds, by lectures, pictures, posters, exhibits, in every conceivable fashion, the new program for the country was presented to the people. Those who fell in with the new plan found in it an outlet for their feelings of devotion and loyalty; for those who did not thus yield, there was pressure and punishment often of a severe nature. The system has nevertheless achieved much success. But it is utterly different from anything the term "democracy" suggests to us, and from anything our American political fathers had in mind when they talked about free opportunity for the individual. Any who opposed the new program of the Soviet leaders felt the strong pressure of the government; and this despite the fact that they had no word in the choice of those who framed the plan. However much the supporters of the plan may argue for its necessity, its projection involved a great deal of ruthlessness to the individual.

Five years later came Fascism in Italy. Here again there was a vast plan unfolded before the common citizen. It included the former glory of his own race, the hope of future glory, and his present duty of surrendering his own initiative that future glory might come. And here, as in Russia, woe to the individual who withstood the will of the Premier!

More recently the Nazi movement in Germany has presented a similar picture. The German people,

having been for years in a state of frustration and uneasiness amounting at times to near-hysteria, had pictured to their minds a united Fatherland, carrying forward all the best traditions of the race. And the German citizen, like those of other countries under a dictatorship, was pressed to surrender his individual liberty and serve the State. The ruthlessness toward others than those of Teutonic strain, and even toward Teutons who were at odds with the ruling power, are now matters of general knowledge. And generally frowned upon in this country.

Sympathetic observers will find in such dictatorships, much that is commendable. It is good that any people shall have before them a great and challenging aim; but in every case there has been denial of personal freedom. The individual has ceased to be safe, unless he become the submissive servant of the power in control. Our basic way of escape from the evils which individualism has produced in our own country cannot be found in such dictatorships. We must seek it rather in the culture that we have developed on American soil.

#### THE TEACHING OF JESUS AND INDIVIDUALISM

A compelling individualism runs through much of the teaching of Jesus, as He undertook to direct His hearers toward a new way of life. Jesus exalted the humble. He believed that every individual was precious. Such phrases as, "Not one . . . shall fall without your Father"; "the very hairs of your head are all numbered," are of the very warp and woof of Jesus' message. "The ninety and nine," much more than a

majority of the flock, might be safe; but the thought of God extended even to the "one" that had gone astray. At the very heart of Christianity is regard and care for all individual personalities.

It was an individual who furnished loaves and fishes for Jesus' use, with which He fed those assembled. It was not merely as a crowd, for they were made to sit down in order, and then a plan of distribution was organized. A plan under which, with every person sitting in his own place, and each member of the organization for distribution functioning, every person present from the oldest to the youngest might have of the food to eat. For Jesus, the crowds of His time were collections of persons, as they have come to be considered by many of the most advanced social theorists of our modern time.

It was of the very genius of early Christianity that it recognized the worth of the individual personality. But our modern Christianity must recognize also the worth of groups of persons. It must also appreciate the importance of the surroundings, the environment, in which these individual persons live. Christianity is interested in the full development of all persons; hence, it is decidedly unchristian for one person to make profit by exploiting many persons. There is nothing wrong or unchristian about people coming together for a common purpose. Voluntary regimentation, that is, full-hearted cooperation, is just what is required for the success of the most noble undertakings. But regimentation of the masses for the profit of the few is quite another matter. We have had entirely too much of this, and it is unsocial and unchristian.



## THE INDIVIDUAL IN HIS GROUP

We come now to the point at which almost all of our social endeavors achieve their success or meet their failure. All society is made up of a multitude of groups of persons. These persons are often members of many different groups; but, in each group every person has a place and something to do. Each individual personality is related in his particular way to the other personalities that make up his group. And each personality may assist the group or hinder it.

But groups do not usually succeed unless some one person becomes the voice of the group. In all such groups there will be found those who give directions or make suggestions as well as those who follow them. That is, in all ordinary human groupings, we have a play between those whom we call "leaders" and "followers."

A vast amount of writing and speaking has been done on the subject of leadership. But if we observe the way human beings act in their groupings, it will be seen that leadership "boils down" to very simple terms. A group has no group mind; it has simply the minds of its members. But if a group is to accomplish a thing, its members must all work together for that one thing. And in order that all the members of the group may understand exactly what this aim is, it has to be expressed from the mind of some one person. He may state the aim by word of mouth, or he may do it in writing. He may make every possible use of suggestions from other members of the group. But, in the end, some one person has to speak for the whole group.

Then, if all the group's members start working together for this one aim, there is good chance of success. Questions will then arise such as, "What shall we do next? How should this next thing be done? Would this be better or something else?" When these questions arise, some one person must give the answer, unless the entire group is to stop its work and debate the matter. Very naturally the person who was heard when he stated the group aim or goal is often the one to answer these questions, or to have some other person answer it. And when this is done the group may go straight on with its work.

But the individual personality may be a member of many groups. And we in the United States have been obsessed with the notion that the most important worker in a group is this one whom we call the leader. We have fanned the flames of our children's innate desire "to amount to something," by holding up before them the idea that it is the leader who has really succeeded in life, such as the President of the United States, the Chairman of the Board, the "Boss" of the Section Gang, the "Big Shot" in the Racket, the Movie Actor with his name in big letters.

What we have not seen clearly is that this leader is helpless without a group of intelligent and efficient workers to carry out the purpose he expresses. Workers with just as good intelligence as their executive; followers with just as great efficiency as their leader. And among them there are usually those who know more about the technical details than does the executive or the leader. That is, the superior members of a group often have a "boss" who knows less than they do.

All this sounds so very different from what we usually say to our young folks, that we really need to stop and consider it very carefully. It seems like the denial of all that we have thought was reasonable and proper. It seems like saying that the people who know best how to do things will many times have to serve in the ranks. And somehow that seems irritating to us "up-and-at-it-quickly-and-successfully" Americans. But it is exactly this work in the ranks, by those who have highly developed skills and detailed knowledge, that makes it possible for group activities to succeed. And until we understand and appreciate this, our notions of successful living will be distorted as such views concerning success generally held certainly are. If you doubt it, consider the way in which financial rewards are distributed. Take our system of higher education, for example. On a great number of American college campuses, the lion's share of salary payments goes to the "manager," the "leader," that is, to the chief executive officer. And this officer, in turn, is usually able to hire all kinds of the most thoroughly trained and experienced research and teaching talent for what is, by comparison with his own salary, a ridiculously low one. Small wonder, with such practices constantly held before those of our young people who are privileged to enjoy the advantage of higher education, that so many of them should go through life extolling the virtues of the "leader," while neglecting the patient execution and the constructive work of even the most highly skilled technician!

Can we come to see group achievement in its true light? Can we learn to appreciate the work of the

“rank-and-filer?” Can we ourselves learn to be skilled workers in an organization under officers, who may chance to be our inferiors? Can we teach our children that *it is the group which counts*, not who happens to be its leader? Can we help them to see that group achievement may bring great joy to all the members of the group? Can we learn with them to say not, “How can I get to be leader of this crowd?” but rather, “What can I do to help this whole crowd get what it needs?”

We shall always remain individual personalities. With whatever of passion we attempt to merge ourselves into the activities of our group, we must always finally return to our existence as separate selves. And these separate selves make demands. Something in each of us says, “I should make a difference”; “I should have my place in the world”; “I should do something worthwhile”; “I should be paid in some way for what I do.” That is, we want to be of some importance; we want people to know it; and we want to feel that it is worthwhile. Our question then is whether we can so develop interest in our group activities that, in our culture of the future, our citizens may find the answer to these demands by working in groups, as leaders or as followers, as the case may demand.

#### DEVELOPING A CHRISTIAN CONCEPT OF INDIVIDUALISM HOME TRAINING

1. If we are to rear a generation which will carry out in practical life a Christianized individualism, we shall have to begin at the very basis of that generation's social training. That is, we must begin with the feel-



ings and the thinking of the parents themselves. And the first thing of vital importance here is that the parents should think of every child as an individual personality and treat him as such.

2. But these individuals, each different from all others, and each with his own special rights and privileges, are also members of families. This suggests a practical problem for all parents. The child is an individual and also a member of his family group. He may have his own bed, possibly his own room; but he will eat at the family table and enter into the family conversation. Some things are his alone; other things he uses because they belong to the family. The wise parent will so suggest the program of a child that he will become aware both of his own individual personality and of his own family group-consciousness.

3. The parent who desires to develop social-mindedness in his children will also provide reading, social contacts, and other experiences, such as will develop in the child a full awareness of his community and his world at large.

4. The attitudes of a generation are shaped to a large degree by the atmosphere it breathes during its formative years. And despite our having given over so much of the training of our children to institutions outside the home, it still remains true that the general atmosphere of the home may play a great part in shaping the lives of those who grow up in it. A part of this atmosphere is the general aim or goal of life which is held up before its members. This need not often be put into so many words; but it crops out in numerous ways in the conversation and the reactions

of the members of a family. To a great extent the goal held out before growing boys and girls, during the past twenty years, has been that of making of their lives spectacular successes. We have been unable to see that only a comparatively few can attain nationwide attention in any particular field. We have thought nothing would answer except being a "headliner." We can now, in the atmosphere of a more mature culture, begin to exalt the art of gracious living, rather than this earlier and less worthy aim. Gracious living seems to imply regard for others, understanding of their natures, sympathy with their losses and their gains, and interest in their welfare. Such a viewpoint, thoroughly mastered by the parents or other adults in a home, and persistently adhered to as the final aim of all of life's experiences, will do very much to develop in the oncoming generation a thoroughly Christian concept of individualism.

#### PUBLIC SCHOOL EDUCATION AND INDIVIDUALISM

It is true that the administration of the public school curriculum and activities is not under direct control of the pupils' parents. Nevertheless, general parent opinion may sometimes be very effective in determining the trend of affairs in a community's schools. It is not the purpose of this volume to lay down in detail programs of work outside the home; but it is proper to suggest that intelligent parents and others, who are interested in the kind of generation the next one is to be, may raise questions as to trends of public school work.

As a means merely of suggesting the sort of questions which may be asked, I would indicate here the following:

1. Does the type of individual grading used in most schools develop a Christian attitude toward other individuals?

2. Do competitive activities for individual honors develop a Christian feeling toward other competitors?

3. Do the history textbooks used in our public schools give our boys and girls an opportunity to develop a fair attitude toward those of other nations and races?

#### RELIGIOUS TRAINING BY THE CHURCH

With respect to the work of local churches, questions may also be asked. These have to do with the probable viewpoint of the boys and girls, and the young people, who are brought under the influence of their teaching:

1. Does the kind of preaching our young people hear make them more socially minded? Or is its emphasis principally on personal salvation?

2. Are the materials used in our church school such as will help our children to become increasingly aware of their share in building a better world?

3. Do the various activities in our churches develop group-mindedness or individual-mindedness in the members of our families?

4. Is the missionary training given in our churches such as will develop world-mindedness and brotherliness? Or is it more likely to develop a feeling of

superiority toward "the poor heathen," "the poor mountaineers," and "the down-trodden poor?"

Such questions as these will bring us face to face with the things being done in our American homes, schools and churches, which will greatly influence the trend of thinking of the generation whose attitudes are now in the forming. And these same questions will point out to us the more important weaknesses in that group of forces which are making the new generation. If we as Christian women were as insistent and consistent, as are the Communists in Russia, the Fascists in Italy, and the Nazis in Germany, in training for what we believe to be a truly Christian democracy, we would some day have as our cultural possession a Christian concept of individualism. We could then say, "Each for all; all for each." And we could repeat the phrases, "Each according to his ability; to each according to his need." But we would understand, as we used these terms that, under them, the individual personality must be saved. For our concept of individualism would constrain us to cooperate in good enterprises, just as it would forbid ruthlessness and inhumanity to the individual person.

Other nations will have to meet their own problems in ways which seem best suited to them. With our very different background, it may do us little good to consider bringing many of their techniques here; but we ought to be sufficiently broadminded to appreciate that, in each of the countries mentioned, there are apparently many people who think that their own particular program is for the good of their own fatherland. And we should be willing *to observe the thoroughness and steadiness with which they under-*



*take to make their program a part of their children's very lives.* We should aim to develop our own philosophy, and to work out for ourselves our own culture for the future. But we need not think we can develop a society dominated by a Christian concept of personality, unless we work steadily, industriously and creatively to train the young in our population. We should be courageous enough to build, and to correct, and then to stand for a system of training in home, school and church, which will produce the kind of human personalities we need to bring in a truly New Order. It must be a generation of human personalities, who will naturally and immediately put themselves in the place of others in making all the decisions of life. Only so, may we have decisions made which will be fair to all.

We need a generation of great-spirited, shoulder-to-shoulder workers-together. A generation out of which will come, in national life and in the least of our neighborhoods, the leaders our groups need. Leaders who feel profoundly that leadership is only another way of working together, one person with other persons for the good of all; and who can return to the ranks when their time expires.

"An idle dream," you may say. "Americans simply don't do that." But I answer, "If so, then Christianity itself is an idle dream."

#### WE READ

*Jesus and Human Personality*, Albert E. Day (Abingdon.)  
*Christianity and Coercion*, Francis J. McConnell (Cokesbury.)

*Individualism and Socialism*, Kirby Page (Farrar and Rinehart.)

*Christian Family Life Today*, George Albert Fiske (Westminster.)

*Youth and the Home of Tomorrow*, Edwin T. Dahlberg (Judson.)

*Home Folks*, Clovis Chappel (Cokesbury.)

*Preaching and the Mind of Today*, Gaius Glenn Atkins (Round Table.)

*Teaching Religion Today*, George Herbert Betts (Abingdon.)

*Education for Life With God*, Wilfred Evans Cowell (Abingdon.)

*Christian Missions and a New World Culture*, Archibald Baker (Willett.)

*Church of Today and Tomorrow*, Austin K. de Bois (American Baptist Publication Society.)

#### WE ASK OURSELVES

1. Start a list of your own childhood's "red-letter" days, concerning which you say, as you recall them, "*I* did thus and so." Then start another list of such days concerning which you say, "*We* did thus and so." Which group of memories now gives you the greater pleasure?

2. For which has the highest price been paid by individuals? (a) Individual prestige? (b) The standing of one's family? (c) Defense of the helpless? (d) A common "cause"?

3. A man who had traveled widely and observed the way things were done in many communities said, "If I want to measure the social spirit of a community, and have only a little time in which to do it, I visit the almshouse and the cemetery." What did he mean by saying this?

4. The New Testament tells us that the early Christians attempted to pool all their property, and then to live from

the common fund. It appears that, for some unexplained reason or reasons, the plan was unsuccessful. Does this mean that such a plan can never succeed?

What is the difference between the true "cooperative" buying or selling organization and the so-called cooperatives which pay profits to stockholders? Which is the more socially advanced? The more Christian?

5. What do you observe happens to individual liberty and initiative whenever the government takes over the direct management of some activity that was formerly in private hands?

6. How many surveys have you known of in your community within the past twelve months? Of these how many were commercially motivated? How many were made by religious or charitable organizations?

7. If you wanted to take a visitor in your community to the place in it where he could see the best example of joy in group accomplishment, where would you take him?

8. What ministers in your community's churches show themselves most socially-minded in their dealings with other ministers? In their preaching? Are there any teachers in your public school system who are "talked about" because of their liberal social vision?

9. What do the following names suggest to you as church women: Walter F. Rauschenbusch? Charles Stelzle? Harry F. Ward? Add other names to this list.

10. How long since you heard a sermon which touched you deeply because of its social sympathy and feeling? When did you last find something in your church paper, or Sunday school helps, which made you more thoroughly personality-conscious?

Try these questions on the hymns sung in your church services. Are there more Christian social hymns in the hymnals now used in your church than in the earlier editions?

WE MAKE NOTE



## WE PRAY

Eternal God—with love unceasing, labor never ending:

Hear us!

Hear—for our  
Pride of place,  
Our bargaining,  
Our unrefined ambition;  
And all within us  
That is unlike  
Thee.  
We would be  
Yoke-fellows,  
Bearers of others'  
Burdens,  
Travelers of the second mile.  
Betimes commanding—  
In thy fear;  
More often serving—  
Gladly.

With love unceasing,  
Labor never ending,  
Give us to serve  
The common Cause—  
Thy Kingdom!

Amen.

## VII

### TRAINING OUR CHILDREN TO BUILD THE HOMES OF TOMORROW

"Oh, the dullness and hardness of the human heart which thinketh only of present things and provideth not more for things to come."

THOMAS À KEMPIS.

#### WHAT MANNER OF CHILDREN SHALL WE HAVE?

THE home of the future is not in the hands of Fate but in our own. We have in our homes today the home-builders for tomorrow. Here we are developing the fathers and mothers of tomorrow's children. It is, then, quite within our power definitely to influence tomorrow's home. Parents who forget this fact, and think only of their present needs, are obviously drawing upon the future for their own present. In recent years there has been much discussion, and to some purpose, of "*How many* children shall we have?" It now seems that we might well give some attention to: "*What manner* of children shall we have?"

It is easy to see that tomorrow's home will need to be very conscious of its social setting, and thoroughly active and cooperative in creating that setting. For the community and governmental background of our future family must recognize the value and the security

of family life. This means that our children need to have training in social-mindedness and practice.

If we as Christians were as serious as the Communists, the Nazis, and the Fascists, in training for what we believe in, A Christian Social Order, we would raise a generation ready to become active Christian citizens. This is the best way to make a most significant contribution to our country's welfare, to the Christian's Cause of Social Justice and World Brotherhood, and to the enriched development of individual personalities. They are all irrevocably bound up together and one cannot exist in fullness without the others. Unless we do have a generation which sees this intricate total relationship of life, the mutual dependence of individuals, economically, politically and spiritually upon their total society, the Christian's dream of a Christian world will be an idle one.

Revolutions may be more exciting and dramatic than consistent training of our youth; but they are frightfully devastating and cruel and, some of us believe, unchristian. As Christians we cannot approve an unchristian method of obtaining a Christian ideal. A Christian woman can build her Christian ideals into tomorrow's world in no better way than by having sufficient faith, courage, insight, and skill to build them into the thinking and habits of today's youth. She must choose wisely her reading and her community activities, that she may do this well. Emerson said in one of his essays: "Those who live in the future must always appear selfish to those who live in the present." We may irritate our friends because we do not become excited about many things; but we have on our hands

a far too important task to be swayed by flattery or criticism, that of training by precept and by example a Christian generation who will build a Christian world.

#### A CHRISTIAN ATTITUDE TOWARD MONEY

One pressing need today is a changed attitude toward money. Can this be developed anywhere better than in the home, where the use of money is such an important and constant problem?

The other day I received the following letter from a young man:

"Don't you think the attitude of pagans toward money is really more Christian than the attitude of American Christians? In Russia, an avowed pagan country, they think of money not as having inherent intrinsic value but as a means of exchange for the good things of life. Here in America money, not personality, is power, so powerful that ammunition plants will stir up strife and hatred between nations so that their devastating man-killing merchandise may find a market and increase their wealth and enhance their power. Money is so powerful that men will cheat, crush human personalities, steal, and murder to obtain it. I don't see much difference here in America between the attitude of Christians toward money and the attitude of the so-called profiteer. And may I ask further for us, this unemployed generation who have given up hopes of wealth, what is to take the place of money to give us a sense of importance?"

Quite a question this!

As Christian women and mothers of today we need to have a conviction concerning the Christian attitude



toward money, and seek to develop this attitude in our children. We surely cannot ignore the need of money, and most of us actually need more than we now have for plain efficiency, to say nothing of the cultural advantages of life; and our children will need more than we now require.

It will take years, if not generations, of patient Christian teaching in the home and in the church to develop a sane and Christian attitude toward money as a commodity, as a means of exchange for the good things of life, rather than as an instrument of power and monopoly. A family which keeps constantly the motif: "We must dress better, live in a better house, and drive a better car than our neighbors," is training business men and women, and home builders of the future, to be ruthless and unsocial. They will naturally keep to this same selfish and non-social motif when they have homes of their own.

Then there is the matter of the "savings account." The virtue of thrift may be distorted into a brutal vice—thrift to have more than one's fellows, to exploit one's fellows, to disregard the demands of present gracious living. This is not finely motivated. But as we teach our children thrift in connection with their savings accounts we can make it a social experience rather than a selfish one.

The discussion of the family budget ought to be shared by the family. Many parents, in their attempt to give their children opportunities, rehearse them for selfish living, to have things by the self-denial of others. It is often true that some members of the family may need to sacrifice to give another member of the family

an immediate opportunity. But this ought to be a matter of family discussion and not simply taken for granted. Sharing, Sacrifice, and Appreciation should be always inseparable in family finance.

SMUGNESS IN EXPLAINING OR HELPING THE POOR  
IS UNCHRISTIAN

In explaining to our children, for instance, "Why Billy has no coat," care should be taken not to build in a smugness in our children because they have coats when Billy has none:

"Billy has no coat because his father cannot buy him a coat."

"Why can't Billy's father buy him a coat?"

"Because his father has no work."

"Why hasn't Billy's father work?"

"His father is a plumber. When people had money to install bathrooms, to build new houses where plumbing would be needed or to replace the old plumbing when that was needed, Billy's father had all the work he could do. Then he could buy Billy a coat."

"Why can't we buy Billy a coat?"

"We can; but that will not solve Billy's problem. There are Billy's brothers and sisters, and many other fathers just like Billy's who have no work. We can't buy coats for them all. No, the only thing which will solve Billy's problem is for his father to have work."

In explaining "Why Billy has no coat," we have opened up a whole world for discussion. And we have suggested another question: "What can we as a family do about it?" True, no one family can change the

whole economic point of view. But we can have an economically enlightened generation, if parents but take the time to treat Billy and his father's unemployment as the disgrace of society rather than as the disgrace of Billy's father.

Often, in our desire to make our children benevolent toward the needy, we build in a smugness which is definitely selfish and unchristian. The experience of children in taking baskets to the poor, or toys to underprivileged children, may become subtly unsocial, and give them a smugness which is astoundingly unchristian. There is, indeed, no more difficult art than that of gracious sharing. Our children's treatment of the poor should always be accompanied by an understanding of *why* people are poor. Only so can they be socially benevolent rather than self-satisfied and egotistical.

#### ENVY OF THOSE WHO HAVE MORE THAN WE DO IS UNCHRISTIAN

In answering the child's question: "Why can't I have a pony, and an electric train, and track like Johnny has?" care should be taken not to arouse feelings of inferiority or of envy. There is no virtue in hating and disrespecting those who have money. Many of our so-called "reds" today are not working primarily for a more just economic system. They are merely disgruntled because they themselves are not the wealthy. Others whom we unjustly call "reds," "communists," "radicals," are expressing their conviction

that there is need of a more equal *opportunity* for all to use their ability to earn the good things of life.

There is nothing wrong with Johnny's having "a pony, and an electric train, and track"; but *our* children ought also to have them.

Here is a chance to discuss this whole matter of how an income is obtained; what we as a family can do so that more people may have the good things of life. And to show that there is nothing wrong with our children when they, too, want them.

It is a rather subtle process, this helping our children not to be envious toward others who have more and, at the same time, not to be too complacent concerning the denial to them of many of life's good things; to help them to enjoy the material things of life and, at the same time, not to become so dependent upon them that they will sacrifice principle to obtain them.

It really is no virtue, in a land of plenty, for an intelligent child to yield to poverty without protest and without asking for an explanation. The fact is that, in order that our children may be efficient, self-respecting, and happy, they will need more money as a medium of exchange for the good things of life than we have needed.

#### COMPLACENCY IN POVERTY IS UNCHRISTIAN

We need to train our children to enjoy what money can buy besides the basic necessities of life, such as good art, good music, good literature, beautiful homes, travel, and cultural advantages. These things are not "highbrow." If some one did not have a surplus over



and above the bare necessities of life there would be none of these. But, we must constantly build in the attitude that all should be given the opportunity to surround themselves with these lovely things, not to destroy the beauty others possess; but to ask for an opportunity to possess them, too. It is no virtue to have scorn for money, and for the things money can buy. There is enough for all, if we all could be more social and more demanding.

If we teach our children to be complacent, docile, undemanding of the right to lead the good life, we are making them common fodder for the mills of exploiters of human personalities for selfish gain. We have had too many people too thankful for the crumbs, when they ought to have had a slice of God's loaf for their children. A child of intelligent, self-respecting parents has a right to ask why he can't "have a pony, and an electric train, and track, like Johnny." Or why he can't go to a good college, hear good music, see his father and mother have the things they deserve, and himself have an attractive home.

And when he asks these proper questions, he is entitled to a sane, constructive answer, which will make him neither a ranting zealot wanting to destroy rather than to build, nor a complacent, docile individual yielding to fate. It must be an answer which, rather, helps him to see the rights of all to live the good life; that helps him see he is only one of the vast number who have such rights; that leads him to work for an economic adjustment which will give all their rightful opportunities.

The childish question, once a parent's despair, is

thus seen to be an opportunity. Our quickened economic conscience should make us prompt to answer before envy or docility have become fixed habits. Being "poor" is not a topic to be tabooed. Our British cousins started "having it out" on the subject years ago—rich and poor, radical and conservative, face to face. And today the English taxpayer parts with a large percentage of his income, so that those with lesser or no incomes may have the wherewithal to live. Doubtless those years of discussion paved the way for this "sharing" in Great Britain.

We are late in beginning with our own children. But let us begin and that promptly.

We *can* by example and training, teach a generation of children a Christian attitude toward the possession and use of money:

1. That money is not a commodity, something to be had for its own sake. It is a medium of exchange for the things that make life good, rather than an instrument of power and monopoly. It is definitely unchristian to make money at the expense of the well-being and happiness of our fellowmen.

2. That money is not to make us smug in our own security; nor to spend lavishly, while others cry for bread; nor to buy our way into high places, while our fellowmen cringe for fear they incur our displeasure and we deprive them of their bread and butter; nor to express a false sympathy for the poor, while refusing to understand the reasons for poverty.

3. That it is unchristian to envy the rich and seek to violently destroy them and their property, because we do not have as much as they.

4. That it is unchristian to be complacent in poverty; that it is right to demand insistently and constructively the opportunity to use one's capacity to earn the good things of life; that to seek to change a society which denies this right is a Christian undertaking.

Many may say, "This concept of money is too idealistic and can never be realized." But it must be done if civilization is to live and if Christianity is to continue to have any great, uplifting influence. And this is not merely an idle dream. It could at least partially come true in a single generation, if in all our dealing with children where money is involved—in selling, in purchasing, in the sharing of the family budgeting, in savings accounts, in investments, in benevolent giving, in support of the church and other community activities, in the "success" stories told our children, care were taken to build into their attitudes appreciation of *what money can buy*, rather than love of money itself.

#### HELPING OUR CHILDREN TO FACE REALITY AND TO BE SPIRITUAL

If you were to be asked point blank, "What do our children need most of all to make them a good risk as future home builders?" what would you say?

In Germany during a week's time, in the summer of 1932, I received four striking answers to this question. I had spent enough time with a young Nazi to feel free to ask him, "What do you need most of all?" In a voice steady with firm conviction, he answered, "A self-respecting and united Fatherland, with a future for

me and for my children." He had been convinced that his destiny and that of his posterity were bound up with the destiny of Germany as a nation.

I had a most interesting interview with a young German Communist. During our friendly chat, as we sat drinking our coffee, I asked him, "What do you need most of all?" With the characteristic dynamic of a zealot, he answered, "A united World of Workers, a world society in which all workers may lead the good life." He was sure that his destiny was definitely tied up with the destiny of all the workers of the world.

A delightfully awed, shy German maid of housework in a German girls' school replied, when I asked her, "What do you need most of all?" "Some new mops and more pinafores." As I looked at the shining halls and felt the wholesome cleanliness of her personality, I loved her simple answer.

A professor of Barthian Theology in the University of Berlin was kind enough to ask a few of his students to spend an hour with me in his home. I will never forget that hour. I asked one of those young and alert students who spoke English well, "What do you think the youth of Germany need most of all?" With both calm and intensity, he replied in a cultured voice and with carefully chosen words, "A closer fellowship with God, to know more completely His will for us, and a more profound knowledge of the Holy Scriptures." His answer had the element of the Eternal; he was convinced that his destiny was identified with God.

If we were to put all these answers together we would have a more complete answer than any one



standing alone. Our children need all four of these things, which are necessities:

1. A self-respecting country which affords them opportunity to give of their ability and to earn a living. And when we see the frustration of thousands of disillusioned youth, clinging desperately to the fragments of their shattered dreams, and facing a world which seems to have no place for them, then we know that *this is a real need.*

2. A world adjustment among workers, without dark corners and under privileged races, where all may live the good life with no more exploitation of the weak by the strong. *This is a real need.*

3. Some "new mops and more pinafores," better tools with which to do our individual jobs, better education and libraries, more perfectly adjusted and refined implements with which to work. Surely this is a *real need* of our children.

4. A closer relationship with God and a better understanding of His will for individual lives. *This is the supreme need.*

We need them *all*. If we ever raise a generation with a passion to build a Christian nation, a Christian world with each adjusting to the other for the common good of all, where all may have "some new mops and more pinafores," we will need to bring them into a closer fellowship with God and to an understanding of His purpose for their lives.

Any social justice program which denies this becomes impersonal propaganda for the race and ruthless to the individual. A religious program which ignores the

need of a society in which man *can* lead the Good Life is merely an innocuously pious form.

As Christian women we ought not to be apologetic when we talk to our children of spiritual values, of Jesus' principles of life, of a personal relationship with God, and of His power to transform lives. We need to raise a generation who combine a social passion with a wholesome spiritual mysticism. The two together will make them prophetic and analytic, spiritual and scientific, idealistic and practical.

#### HELPING OUR CHILDREN TO BE REALISTIC AND TO EXALT THE BODY

Physical hungers are the first realities of our children, hunger for food and drink, warmth, and motion. Physical action is the first urge our children have. They feel the drive to auto-functioning, elimination, movements of head, hands, arms, feet, and legs. Wise parents recognize the legitimacy of all these hungers in the different stages of development.

The body is *real*. It is autonomous. It is a separate physical body. In its purely subjective physical functions, it is a definite separate unity. It will need always to be treated so. This is a realistic attitude toward the body; but it is basic.

Why should not a child ask questions? He should feel free to ask of his parents any question without fear of rebuke or ridicule.

We prepare our children for easy normal sex instruction from the time they gurgle and gesture. In all our training of the physical habits of our children, if we

could be realistic and answer in good faith all their questions concerning their physical functions normally, honestly, and plainly, we would have gone far in laying a good foundation for normal, healthy sex life.

One of the first questions of social importance which comes from a healthy normal child is, "Where do babies come from?" And later, "How are little girls different from little boys?" Answers to these questions are important. Upon them depends the child's first impression of the sacredness of the re-creation of life, of its process, and of the attitude proper toward the opposite sex. Who can deny that a distorted view of these things has been one of the most common causes of unhappy home life?

Modern Christian mothers have an opportunity, unparalleled by that of any previous generation of mothers, to develop this realistic and exalted attitude toward the human body in all of its functions. It is desperately needed and will contribute much to the happiness of the home life of tomorrow.

Many books for graded sex instruction have been written to give detailed information and wise suggestion to parents for handling this important question. A list of such books will be found at the close of this chapter.

It needs to be remembered always that an enduring exalted attitude toward one's body cannot rest on false or artificial information. If we tell our children fantastic tales, however beautiful, about the baby or about their bodies, we cannot hope to reap a lasting spiritual impression.

## DEVELOPING IN OUR CHILDREN A REALISTIC AND APPRECIATIVE ATTITUDE TOWARD HUMAN RELATIONS

Today's children are learning their first lessons in human cooperation in today's homes. The attitude of a child toward his parents is the first lesson. Is the parent merely a bigger person to be obeyed or, if the child wants to have some liberty, a person with whom to contend for "one's way," "to get the best of," or "to work"?

Someone has said that, "Break the rod and break the child," is more of a truism than "Spare the rod and spoil the child."

All well-ordered homes need discipline; but cooperation for good behavior is far more wholesome than dictating for good behavior. A time of crisis may call for dictation; but living normally together calls for cooperation. Fear of a parent is both unlovely and unwholesome. Respect for a parent is lovely and wholesome. Parents can afford to sacrifice much of their "ego" in declaring ultimatums to long, patient experience in building solid confidence and genuine cooperation.

Dictation, if prolonged, usually breaks down the dignity of human personality or starts a revolution. Either result is fatal to the happiness of a home.

In dealing with young people who are either too docile or too defensive, I have found the reason can nearly always be traced to attitudes developed earlier in their homes. It is unhealthy to yield too readily or to fight too easily.

The secret of happy human relations is in coopera-



tion for the good of all, whether between husband and wife; parent and child; brother and sister; group and group; or nation and nation.

DEVELOPING IN OUR CHILDREN A REALISTIC AND  
BENEVOLENT ATTITUDE TOWARD SOCIETY

A child gets his first attitude toward groups and group responsibility in the home. How his family shares with him home responsibility or shields him from home problems will determine, in large measure, his attitude toward society. To send a child away from home with the attitude that society is simply waiting for his particular contribution is cruel because it is false. The real fact is that, in our present society, he will find many who can make as significant contribution as he can, and yet not find a place to make it. The young person may seek illegitimate means to get what he thinks "the world owes him" from the world's marts; he may become a ranting radical, crying out against things in general and beating the air, not knowing the particular reasons for his dilemma; he may be complacent and yield to his fate saying, "It's all so futile"; or he may call a "family council" to find a way out. Which method he uses will be dependent upon the attitude he has built up toward society and toward groups of which he is a member.

A child who has learned that it was useless to argue and has kept quiet when denied and then sought, in the dark behind the pantry door, the bit of sweet denied him, may carry over, in his dealings as an adult, this same habit. Or the child, who has ranted in gen-

eral and had things come his way, may still use this method as an adult, hoping for results. The child who was beaten down, thwarted at every turn, may when a man still say, "What's the use? It's all so futile." The child who has sat in on family councils, and reasoned through to causes and remedies, will be better able to do so as an adult.

Society is only the persons who make it. A community is only the people in it. A family is only its members together.

Tomorrow's cultural life will be merely the cultural life of those living in it. The community life of the future can be only what our community-dwellers make it. The home pattern that is to be must be woven by the men and women who build tomorrow's homes.

We may prepare these oncoming home-builders with steadiness, common-sense, devotion to the best family ideals of the past, and trust in God. We Christian women of today may shape the vital family pattern of the Now; we may direct the thought currents of our children; and, "having done all," we may commit that pattern to our successors, supremely confident that He who is our Master will bring to full fruition in the Home of Tomorrow, all the intelligence and devotion, and sacrifice of the service it has been our joy to give.

#### WE READ

*Your Child Today and Tomorrow*, S. M. Gruenberg (Lippincott.)

*Children of the New Day*, Kathrine Glover and Evelyn Dewey (Appleton-Century.)

*Money, Children and Parents*, Gertrude Laws (California State Board of Education.)

*Personality Development In Young Children*, Helen McM. Bott (Child Development Series, No. 1.)

*Parents and Sex Education*, B. C. Gruenberg (Viking.)

*The Home And Christian Living*, Percy R. Hayward and Myrtle Hayward (Westminster.)

*Developing Attitudes In Children*, Chicago Association for Child Study and Parent Education (University of Chicago Press.)

*Children At The Crossroads*, Agnes E. Benedict (Commonwealth Fund.)

*Religion and the Next Generation*, Edwin E. Aubrey (Harper's.)

#### WE ASK OURSELVES

1. Is your community properly supplied with good materials on child training?

2. Does your minister preach more about how to escape from the evils of this world, or more about making this world better?

3. Is your house built for children or for grown-ups?

4. Who teaches the history, civics, and economics courses in your high school? What is his view of society?

5. When you stop to think how each generation of mothers takes up its task where others left off and then, in turn, must soon let others carry on, how do you feel? Sad that you cannot work longer? Or thrilled that you are part of such a long succession?

6. When a new professional worker, teacher, secretary, director, minister, is being hired in your community, does anyone ask, "What is this person's standard of living?"

7. Does it make any difference to a farmer's family what sort of people the new tenants on the next place turn out to be?

Just how important is it to live where one's children associate with children from socially-minded homes?

8. Would you prefer for your children to go to an exclusive, rich students' college or to one where both rich and poor students attend and mingle freely?

9. Should we be disturbed if our children come home from school "hard-boiled"? Or not believing all we as parents believe? Or raising questions about our government?

10. Will wise parents reverence the personalities of their children by allowing them to do their own home-building? Or will they interfere?



WE MAKE NOTE

## WE PRAY

O Lord, our God:

For all the toil  
And joy  
Of being parent,  
Teacher,  
Guide—  
Of builders  
Yet to be,  
We lift our hearts  
In thankfulness.

Give us to weave  
Awhile,  
And then to yield  
Our places  
At Life's loom,  
With sweet content—  
Because we have  
Thine own  
"Well done."

Ours is a little realm—  
Thine the Kingdom.  
Ours but to do in part—  
For Thine the Power.  
Ours oft obscurest effort—  
Thine the glory.

Thus—  
Has it ever been  
With  
God's  
Own daughters.

Thus—  
Be it now.

Thus—  
Keep it ever.

Amen.



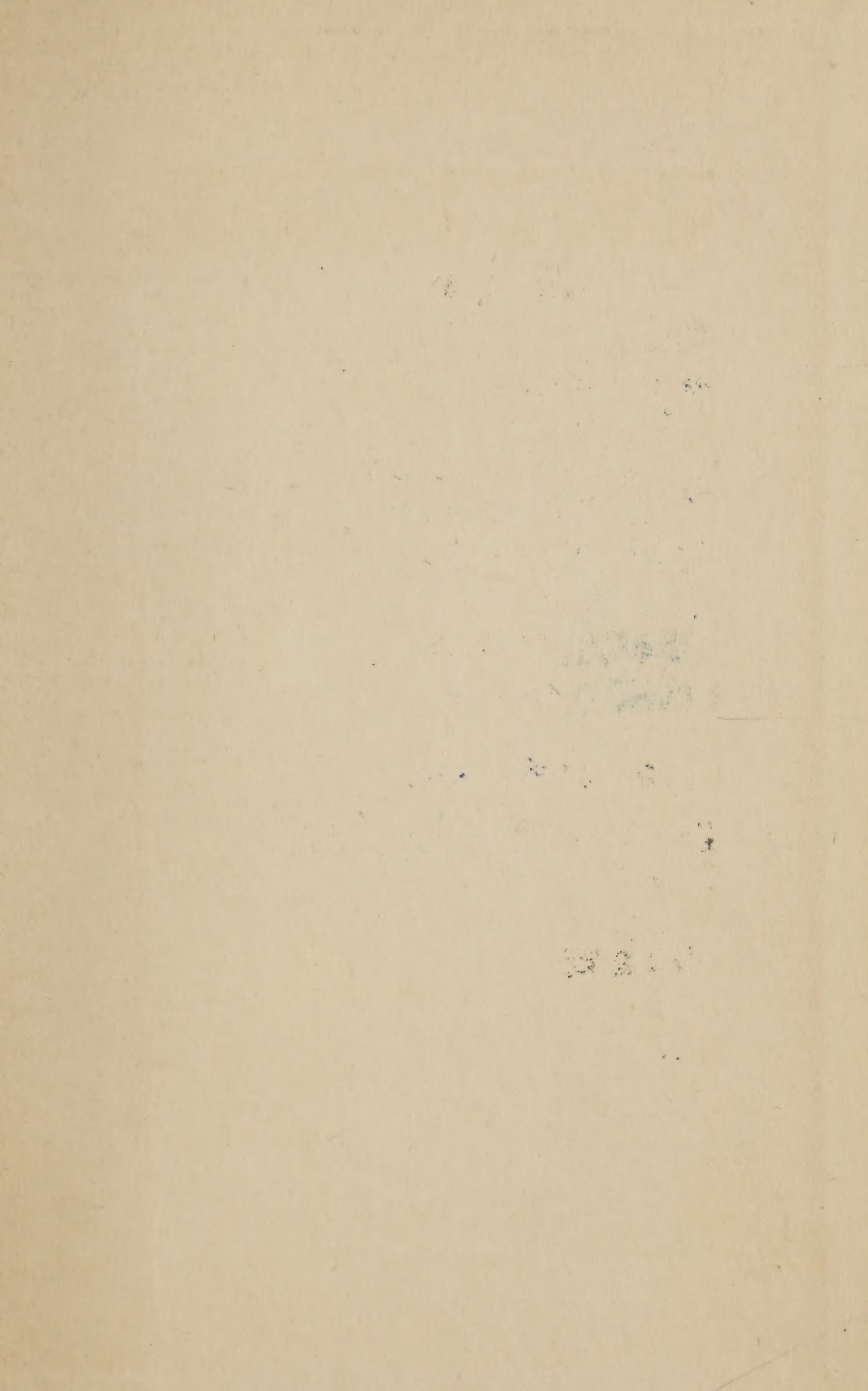






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